



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

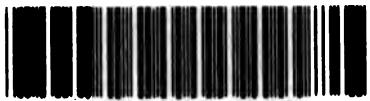
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

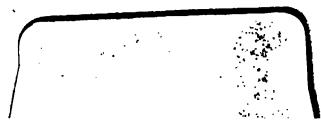
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600099168\$









74

SEVEN CHAPTERS

(S. MATTHEW i—vi; S. LUKE xi.)

—99—

THE REVISION OF 1881

REVISED

—99—

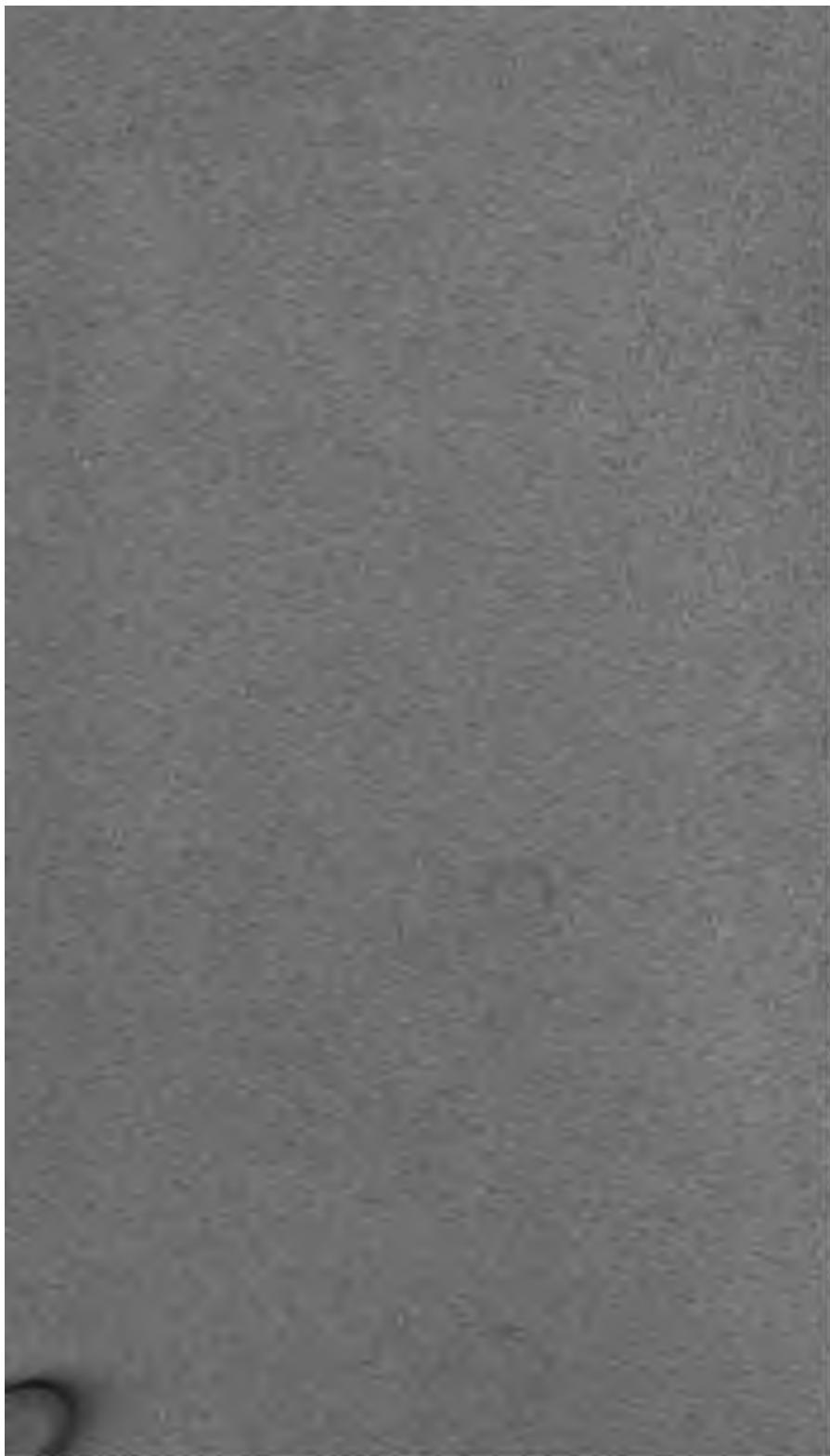
THE REV. S. C. MALAN, D.D.

VICAR OF DUDZEWINDUH.

*Μή κίνε καμαρίκων δεινότος γῆράς ἀμείωσι.
Οὐαὶ λαβοῦ, εἰ σθέντο.*

LONDON
HATCHARDS, 187, PICCADILLY, W.
1881.

Price Two Shillings.



SEVEN CHAPTERS (S. MATTHEW I—VI ; S. LUKE XI.)

OF

THE REVISION OF 1881

REVISED

BY
THE REV. S. C. MALAN, D.D.,
VICAR OF BROADWINDSOR.



*Mὴ κίνει καμαρίναν ἀκίνητος γὰρ ἀμείνων.
Orac. Apoll. et Sibyll.*

LONDON:
HATCHARDS, 187, PICCADILLY, W.
1881.

101. j . 329 .



P R E F A C E.

EVERY fair judge of the real worth of the English Bible, knows that time has made a few trifling alterations in it desirable, if not quite necessary. But also that, seeing the exalted position it holds among the people, such alterations should be made with a light, loving hand, as an act of worship; and so as not to break the spell of hallowed and blessed words, sucked in with the mother's milk, and heard through life, in every genuine English home.

No wonder, then, if the scholars who attempted to revise one Gospel in 1856, rightly declared it to be 'a work of extreme difficulty, scarcely capable of being surmounted'—so that they all but gave it up. But in these days of reckless changes, men shrink from very little. Some, therefore, came forward, eager for the work, who, taking their own wishes, which they knew, to be those of the nation at large, which they could not ascertain, said the time was ripe for a revision; and getting others to think with them, a company for the revision of the Old and New Testaments was formed of men, said to be 'the most competent scholars of the age'.¹ An agreeable surprise to most of them, no doubt; whatever it may be.

How and by whom the choice was made does not appear. But those first beginnings, and the scandal that followed,

¹ See the *Times*, May 17.

did not raise in the mind of earnest men a hope of much blessing on the work; neither did the late Dean Alford's Greek and English New Testaments, or Bishop Ellicott's celebrated version of the Athanasian Creed, inspire great confidence in their future labours. Meanwhile, some of the wisest and best men chosen withdrew at once; and one can only regret that a few more did not follow that example, and, for their own sakes, eschew the responsibility of having to put pieces of their own new cloth on the weft of the old garment.

For not only is the rent made worse in that stately robe of honour, but it no longer looks like itself, pieced as it is all over with patches of many colours. The Revisers, instead of religiously and devoutly weighing the injury done by many changes in household words so familiar as those of the Bible; and, therefore, how little they need alter—seem rather to have looked upon it in the light of a Greek exercise, and to have taken pleasure in making as many changes as they could; too often, also, with little or no regard for cadence, rhythm, style, or even grammar. They have, of course, made a few improvements, such as any fair scholar of average ability would have made. But as the outcome of so many heads, of all the learning, taste, and judgment we were led to expect from such a guild, the work must stand on its own merits alone, and be judged accordingly, without respect of persons. It ought to be nearly perfect, above the reach of cavil, and acceptable to all.

Far from it, however—the result appears to us, plain men, to be little short of a great failure. But our amazement turns to sadness when we hear from Bishop Ellicott,¹ in a speech not lacking in self-assurance indeed, ‘that there is not a hastily-arrived-at judgment to be found in any page of

¹ See the *Times*, May 18.

the Revised Version'—that 'no precipitate decision has any place whatever in the results now given'—for 'the revision of the Greek text and of the Authorised Version has been thorough, and up to the full standard of correction'—the whole thing, it seems, having gone through six or seven revisions. Whence we naturally conclude that it can neither be improved nor superseded. It is to be this—or nothing.

But when Dr. Ellicott further tells us that 'with eight or nine changes in every five verses in the Gospels, and with fifteen changes in every five verses in the Epistles', he and his colleagues yet show therein, says the Bishop—'the great reverence that we have ever felt for that venerable version; and our practice on every page will show how, even when words may have been changed, our reverence has shown itself in such a careful assimilation to the tone and rhythm of that marvellous translation, that the actual amount of change will scarcely ever be felt or recognised'—a sentence, by the way, that bodes ill for 'assimilation to the tone and rhythm', etc.—we hardly know how to take it. It reminds us of that familiar saying about a thing made altogether new, yet being the same.

And when, side by side with the book in hand, we hear the Bishop say,¹ 'In a word, our care throughout has been, while faithfully carrying out revision wherever it might seem needed, to make the new work and the old so blend together that the venerable aspect of the Authorised Version might never be lost, and its fair proportions never sacrificed to the rigidity of merely pedantic accuracy', we, plain men, fairly give it up. If it be not hallucination on the Bishop's part, it is assuredly blindness on our own. But make all that agree with the result—we cannot.

¹ See the *Times*, May 18.

Moreover, one would have thought that men impressed with the responsibility of a work so important and so solemn, would have, first of all, settled the original on which they were to make their Revision. They ought to have spent some years of earnest work in endeavouring to frame a Greek text from the best MSS.; not *ambulando*, as we were told the various readings were to be chosen, but *orando*. And after waiting a few more years, in order to let it settle, and meanwhile to win, if possible, the general assent of competent scholars—for a text thoroughly trustworthy would be a great boon—then to make their Revision on that text. And yet not on that text alone, but with the help of the Old Versions—shining lights, as yet, however, seen but through a glass darkly—for many of them were made long before the oldest MS. in existence, when Greek was yet a spoken language; whose idiom, therefore, was then better understood than it can be at present. For ‘the Word of God’, so called, lies not in one or two MSS., possibly tainted with heretical teaching, as if they were inspired autographs free from error; nor is it to be ‘constructed’ out of any of them, apart from the voice of those old and faithful witnesses; to which, however, the Revisers do not seem to have paid any great regard.

But other counsels prevailed, and the Greek text appears to have been altered or prepared, together with the revision thereof; a strange, and, to say the least, a dangerous process. The result of which is, not the English Bible adorned and beautified, as Bishop Ellicott fondly seems to think; but quite another book. In times like these, of revolution in everything good and lasting—of government without patriotism or policy, of churches without creed, and of religion without God—it seems as if, in keeping with it all, even the Bible, that holds in England a place no version ever held in any country, is

now too old—though fresh as ever. It looks, in sooth, as if this, the last remnant of woof left to hold together the warp, already frayed, of English society, is also to be fretted until it breaks ; as if the sweet sound of its familiar voice, heard in household words of blessing and peace, is also to cease in the homes of England.

Yet God loves the poor and the children of the land too well to let it be. Their own Bible—the Book that teaches them their mother tongue and the fear of God,—shines all the brighter for the foil of a revision they never could understand. So, rather than be thus revised, God grant it may continue as it is, a blessing to the nation ; until men arise, able and willing only to mend what is amiss, without doing greater injury to the Authorised Version.

S. C. MALAN.

The Vicarage, Broadwindsor,

July 28, 1881.

E R R A T A.

- P. 1, *for* ‘Gen. v. 1’, *read* ‘Gen. ii, 1’.
- P. 25, *for* ‘as S. Matt. xii, 42’, *read* ‘at S. Matt. xii, 42’.
- P. 32, *for* ‘hath sprung’, *read* ‘is sprung’.
- P. 43, *for* ‘the eye’, *read* ‘thy eye’.
- P. 59, *for* ‘Syr. Cur. render’, *read* ‘Syr. Cur. renders’.

THE
GOSPEL ACCORDING TO S. MATTHEW.

CHAPTER I.

v. 1.

'The Book of the generation of Jesus Christ.'—A. V.

'Or birth, as in v. 18.'—R. V. And at v. 18, 'or generation, as in v. 1.'—R. V.

So that we are told to read, if we like: 'The Book of the birth of Jesus Christ', at v. 1; and 'Now the generation of Jesus Christ' at v. 18; a somewhat random choice, given, it seems, on the authority of the Vatican and Siniatic MSS. Yet would it not be wiser, and show better judgment, first to ascertain the real meaning of terms, see how they bear on the matter in hand, and then to hear the voice of the whole Church of Christ, than blindly to follow one or two MSS. said to be the oldest; as if, in those days, copyists were infallible, and safe from heresies prevalent at the time?

I will not repeat what I said in my reply to the late Dean of Canterbury on these same passages,¹ beyond remarking that: γένεσις is καθολικὴ λέξις,² a generic term, ἡ ἀπλῶς λέγεται,³ which is said absolutely; and is, therefore, applicable in various ways. Thus, βίβλος γενέσεως may be either 'the Book of Genesis', that treats of the origin of all things, whether by creation, formation, planting, etc.; or it may apply to the origin or generation of men; thus, βίβλος γενέσεως ἀνθρώπων (Gen. v. 1) by formation ἡ ἡμέρᾳ ἐποίησεν ὁ Θεὸς τὸν Ἀδάμ; or, again, it may

¹ *A Plea, etc.*, p. 2, *et seq.*

² *Euthym. Zig.*, *ad loc.*

³ *Arist. De gener.*, I, 3, 14.

be said of the lineage or descent of one person, as in *βίβλος γενέσεως I. X.*, the descent of Jesus Christ from Abraham, which it was S. Matthew's object to prove to the Jews.

Whereas *γένησις* always implies the part the father and mother share in their offspring (*ἀμφοτέρων γεννησάντων*),¹ yet chiefly that of the father, (*τὸ γεννῆν ἐπὶ ἀνδρὶ κυρίῳ λέγεται*).² *Γένησις* then is, assuredly, the better term of the two, to tell the part taken by the Holy Ghost and by the Blessed Virgin Mary—*ώς ἔσκεν τοῖς πολλοῖς—ἡ Μαρίαμ λεχὼ εἶναι δὰ τὴν τοῦ παιδίου γέννησιν*³—in the wonderful birth of Christ in the flesh, as son of Abraham. Therefore, says Didymus Al.,⁴ a disciple of S. Chrysostom, who lived in the fourth century, before the probable date of the Vatican and Sinaitic MSS., ‘We must bear in mind ὅτι διὰ τὰς αἱρετικὰς ἀδολεσχίας γένεσιν προανέταξεν τῆς ἐνανθρωπήσεως ὁ εὐαγγελιστής, εἴτα γένησιν, that because of the fond conceits of heretics, did the Evangelist place first the lineage or descent, *γένεσιν*, before the Incarnation; and then the birth, *γέννησιν*.’

Dr. Alford, however, was so sure that his favourite MSS. are ‘the genuine word of God’, that he said, ‘*γένεσις* was probably chosen by the Holy Spirit to mark a slight distinction (!) between the *γένησις* of our Lord and that of ordinary men.’⁵ Yet, how could this be? The *γένεσις* of the Only Begotten of the Father, is *πρὸ πάντων τῶν αἰώνων*, ‘before all worlds’; whereas by His *γένησις*, birth, as told by the Evangelist, is meant, of course, His *σαρκωθέντα ἐκ Πνεύματος ἀγίου, καὶ Μαρίας τῆς παρθένου*, ‘being incarnate by the Holy Ghost of the Virgin Mary’.

So that, as Didymus Al. said, heretics took advantage of *γένεσις*, origin, which they probably inserted themselves at v. 18, instead of *γέννησις*, begetting and birth; witness S. Athanasius:⁶ ‘Tell me, then, how do you say that God was born at Nazareth, *τῆς θεότητος ὡς ἀρχὴν γενέσεως ἀπαγγέλλοντες*, making that the origin of the Godhead, according to Paul of Samosata; or denying the origin of His flesh, like Marcion

¹ Arist. *De gen. Anim.*, i, 17, 4.

⁴ *De Trinit.*, lib. ii, col. 572.—Ed. M.

² Thom. *Mag.*, s. *voc.*

⁵ Alford's Greek Testament, *ad loc.*

³ S. Clem. Al. Strom., lib. vii, *ad fin.*

⁶ *De Salut. adv. Ch.*, vol. i, p. 637.

and the other heretics ; giving, all of you, your own conceits, and not keeping to the line marked out by the Gospel ? Οὐ γὰρ ἀρχὴν γενέσεως ἐκ Ναζαρὲτ ὁ Θεὸς ἐπιδείκνυται, for God does not show the beginning of His existence from Nazareth, being born of the Virgin Mary and of the Holy Ghost in Bethlehem of Judah, of the seed of David, of Abraham, and of Adam, as it is written.'

So also thought S. Basil:¹ 'Observe, I pray thee, ὡς ἀκριβῶς καὶ σαφῶς, how carefully and plainly the divine oracles (*φωναῖ*), τῇ πρὸ αἰώνων γενέσει τοῦ Τίου μαρτυροῦσιν. Ἐπειδὴ γὰρ ὁ μὲν Ματθαῖος τῆς κατὰ σάρκα γεννήσεως ἔξηγητης γέγονεν, ὡς αὐτός φησι. Βίβλος γενέσεως I. X. κ. τ. λ. bear witness to the origin of the Son before the worlds. Since Matthew, who became the interpreter of His birth in the flesh, says himself : 'The book of the generation of Jesus Christ'. Ἀπὸ γενεαλογίας ἀρχόμενοι—τὴν ἀγίαν τοῦ Χριστοῦ γέννησιν ὑποψόμεθα, says Theophanes of Taorminum.²

And so thought also Justin Martyr, S. Irenaeus, S. Chrysostom, S. Epiphanius, Theophylact, and many others. So does the *Syriac Peshito*, written towards the end of the first century, or early in the second, distinguish between *γένεσις* at v. 1, and *γέννησις* at v. 18. Likewise, also, the *Memphitic*, *Slavonic*, and *Arabic* versions. But the *Armenian*, *Sahidic*, *Ethiopic*, and *Georgian*, have only one word for both *γένεσις* and *γέννησις*.

These and other authorities which might be brought together in a treatise on this subject, are assuredly sufficient to make one hold to the A. V. 'generation' at v. 1, and 'birth' at v. 18; and, thus, to make the marginal notes of R. V. on these verses unwise and unnecessary.

v. 3 et seq.

One is at a loss to know what made the Revisers translate some of the proper names, such as Perez, Zerah, Hezron, Ram, etc., from the Hebrew; and others, such as Solomon, Asa, etc., from the Greek. It seems fanciful, and rather for the love of change, than for use.

¹ *Adv. Eunom.*, lib. ii, 15.

² *Homil.*, 14.

v. 12.

‘Were carried away to Babylon.’ ‘Were brought to Babylon.’—A. V.

‘Carrying away to Babylon, or removal to Babylon.’—R. V.

Removal might be a more strictly correct rendering of *μετοικεσία* than either of the others. These, however, give the meaning of the original, and are perfectly well understood. So that no change is necessary.

v. 17.

‘Until—unto.’—A. V.

‘Unto—unto.’—R. V. Better.

‘Are’, A. V. in italics, right.

‘Are’, R. V. in roman, as if in the Greek, wrong.

‘Are’, thrice repeated in A. V., is twice omitted in R. V. No improvement.

v. 18.

Μνηστρευθείσης—‘was espoused.’—A. V.

‘Had been betrothed.’—R. V.

‘To espouse’, and ‘to betroth’, have both the same meaning; witness Shakespeare throughout, and both are equally well understood. No change is necessary.

A. V. reads, ‘When as his mother Mary was espoused’, which R. V. renders, ‘When...had been betrothed.’ This is more commonplace and less dignified than A. V. Moreover, ‘When as...was espoused’, implies that she was only espoused but not married at the time she was found with child, and is, therefore, a much better rendering of the Greek than the R. V. ‘when...had been’, which, not only does not imply that she was still espoused, but which implies rather that she had ceased to be so. A very useless alteration.

v. 19.

‘Ιωσὴφ δέ. ‘Then Joseph.’—A. V.

‘And Joseph.’—R. V.

If any alteration were made it might be, ‘But Joseph.’ ‘And’, R. V., is bad grammar, and out of place, inasmuch as ‘And Joseph’,...‘and not willing’, within six words of each other, show no great idea of rhythm, which is better observed in ‘Then Joseph’,...‘and not willing’, of A. V.

v. 20.

'Ενθυμηθέντος.—‘While he thought.’—A. V.

Infinitely better and more correct than R. V. ‘When he thought’, which implies no continuity, but only that he thought, at odd times, every now and then. Whence it follows that, since an angel appeared unto him, ‘when’, he thought—that angel must have appeared several times unto Joseph.

Whereas, ‘while he thought’, means that his mind was pre-occupied with the situation of his espoused wife, and that the angel appeared unto him while he was thus thinking of what he had better do. R. V. looks like a mistake in English grammar.

v. 21.

Αὐτὸς γάρ.—‘For He shall save.’—A. V.

‘For it is He that shall.’—R. V.; an improvement on A. V.

Αὐτὸς γάρ, however, is variously rendered both by A. V. and R. V., *e. g.*, ‘He Himself’, and simply ‘He’, as in Eph. ii, 14, ‘For He is our peace.’ Yet, here, the emphasis, ‘for it is He’, seems well advised, and is a good rendering.

v. 22.

‘Now all this was done.’—A. V.

‘Now all this is come to pass.’—R. V.

A. V. makes S. Matthew say: ‘Now all this’, etc.; whereas R. V. puts it in the mouth of the angel. It looks like straining the meaning of *γέγονε* to make it a present, as if spoken by the angel; while it reads naturally as a past action, just over, if told by the Evangelist; which is much more likely. All the Old Versions read *γέγονε* in the past, as told by S. Matthew.

R. V. renders the past *γέγονε* in parallel cases, S. Matt., xxi, 4; xxv, 6; xxvi, 56, etc., by the present; that reads badly, and breaks the thread of the narrative which refers to the past. In all these cases A. V. is best, and agrees with the Old Versions.

διὰ τοῦ προφήτη.—‘By the prophet.’—A. V.

‘Through the prophet.’—R. V. More strictly correct, of course; but A. V. does well enough.

v. 23.

‘Behold a virgin.’—A. V.

‘Behold the virgin.’—R. V.

This is best, because it is the exact rendering of the Hebrew; and because the article in *ἡ παρθένος* cannot be taken in this place, in the same generic sense as in 1 Cor. vii, 34, *καὶ ἡ γυνὴ καὶ ἡ παρθένος—ἡ ἄγαμος*, since, in this case, the prophecy would not be applicable. The Jews dwelt on the article as pointing to a virgin in the days of Ahaz; and quoted this passage to prove that the Hebrew means *νεᾶνις*, a young married woman; as we may see from Justin Martyr's dialogue with Trypho.¹ S. Chrysostom² accuses the Jews of having altered *παρθένος* to *νεᾶνις*; but the oracle of Apollo at Cyzicus (!) calls her distinctly *ἀδάης κούρη*.³

'Immanuel', R. V., for A. V. 'Emmanuel', a household word—and long may it remain such!—as well as the R. V. fashion of printing quotations from the Old Testament, is mere affectation, and in doubtful taste.

'Which, being interpreted, is.'—A. V.

'Which is, being interpreted.'—R. V.

A. V. reads better, is in better taste, and is better grammar than R. V. It must strike every one that the construction in A. V., where 'is' immediately precedes that which it determines, is better style than R. V. with 'is' far apart from 'God with us'.

v. 24.

Διεγέρθεις, or *ἐγέρθεις δὲ*.—'Then Joseph being raised from sleep.'—A. V.

'And Joseph arose from his sleep.'—R. V. Awkward and incorrect.

This is assuredly not a continuation of what comes before, but it introduces a new circumstance referring to Joseph. 'And', R. V., is therefore out of place, and a bad rendering of δὲ. 'But' would have been better than 'and'; yet 'then', A. V., answers the purpose, and is assuredly preferable to the 'and' of R. V that occurs three times in this verse. The Revisers of 1881 have, I fear, little ear and taste for music; but, thank God, those of 1611 had both.

¹ P. 291, *et seq.*

² Cedren, p. 209.—Ed. D.

³ Hom. in Matt. v. 2

Besides ‘arose’, R. V., for the aor. past ἐγέρθεται, is a bad rendering. The Greek implies the continuity of an action, or a state, during which something else was done; whereas ‘arose’, R. V., does nothing of the sort. It simply states a fact, stiffly joined on to what follows by another ‘and’. But A. V. tells us that, Joseph being raised from sleep, did as the angel commanded him—in better taste, and better grammar than R. V., and in perfect agreement with the original Greek, and with the Old Versions, thus: *Syr.*, ‘When, therefore, Joseph rose from his sleep, he did’; *Arab.*, ‘Then Joseph arose from sleep and did’; *Eth.*, ‘And Joseph being raised from his sleep, did’; *Memph.*, ‘But Joseph being raised from sleep, did’; *Arm.*, ‘And Joseph being raised from that sleep, did’; *Georg.*, ‘Joseph rose from this (or, his) sleep, and did’; *Slav.*, ‘But Joseph being raised from sleep, did’. All of which are better than R. V., ‘And Joseph arose...and did’.

Then ‘his sleep’, R. V., is not in the Greek: ‘his’ is implied in Greek, as well as in English; for Joseph could sleep no other sleep than his own. ‘And’, ‘his’, mar the rhythm of this sentence; only compare A. V., ‘Then Joseph being raised from sleep, did’, with R. V., ‘And Joseph arose from his sleep, and did’!

Again, ‘had bidden him,’ A. V., is far preferable to R. V., ‘had commanded him.’

v. 25.

‘Her first born son.’—A. V.

‘A son’, R. V., that follows Cod. Vat., ἔως ἔτεκεν νιὸν.

But the *Syr.* Peshito, *Ethiop.*, *Arab.*, *Armen.*, *Slav.*, and *Georg.*, all have, ‘her first born son’; while the *Memph.* reads, ‘the son’, before mentioned; and *Sahid.* reads ‘her son’. So that both the received text, τὸν νιὸν αὐτῆς τὸν πρωτότοκον, and A. V. ‘her first born son’, may remain, despite the Vatican.

In this chapter of twenty-five verses the Revisers have made sixty changes. Of these, one is good, and one is admissible. All the rest appear either ill-judged, or unnecessary.

CHAPTER II.

v. 1.

'Judea', A. V., and 'Judæa', ch. ii, 5.

'Judæa'—R. V.

'Behold, there came wise men from the east to Jerusalem.'
—A. V.

'Behold, wise men from the east came to Jerusalem.'—R. V.
 Here A. V. is unquestionably preferable to R. V. A. V. says that 'wise men came from the east to Jerusalem', which is strictly correct; because those 'wise men' were *μάγοι* Magi, who could come from nowhere else than the east, may be Persia, their native place. Whereas R. V. says that those 'Magi from the east, came to Jerusalem'; which is incorrect. It all turns upon the construction of *ἀπό* with *ἀνατολῶν*, or with *παρεγένοντο*. I explained it at length¹ in my reply to Dr. Alford; so that I will not repeat it here.

The Old Versions read: *Syr.*, 'Behold, there came Magi from the east to Jerusalem'; *Sahid.* and *Memph.*, 'Behold, Magi came from the east to Jerusalem'; *Eth.*, 'Behold, wizards from the east came to Jerusalem', rightly; as 'wizards' were also from other countries than the east; *Armen.*, *Georg.*, and *Slav.*, 'Behold, Magi from the east came to Jerusalem'; *Arab.*, 'Behold, Magi arrived from the east at Jerusalem'. The question, however, is of no great importance.

v. 2.

'For we have seen.'—A. V.

'For we saw.'—R. V.

This is a better rendering of *εἶδομεν γὰρ*, chiefly, however, because 'we saw' means that they saw the star when they were in the east, their own country. Whereas A. V. 'we have seen', might mean that they had seen that star in the eastern quarter of the heavens, may be, that same morning at Jerusalem. For the aorist, as its name implies, is undetermined as a past tense, and thus liable to be correctly rendered by divers tenses, according to the idiom of the translation.

¹ *A Plca, etc.*, p. 38, *et seq.*

v. 3.

'When Herod the king had heard these things.'—A. V.

'And when Herod the king heard it.'—R. V.

The real meaning of the Greek *ἀκούσας δὲ*, is, 'But Herod having heard'. So that, here again, albeit R. V. 'when heard' appears, at first, a better rendering than A. V., yet, it implies that Herod gathered together the chief priests, etc., while he was yet receiving the news; whereas, in fact, he had heard all he wished to hear, in order to make him call the elders together. So that, strictly speaking, A. V. is better than R. V., which is made still worse by 'and when'.

The Old Versions render this aorist variously, according to the genius of their several idioms.

v. 4.

'And when he had gathered together.'—A. V.

'And gathering together.'—R. V.

'When he had gathered', A. V., is a better rendering of the past part. *συνάγαγών*, than R. V., that seems to have read *συνάγων* present part. Moreover, Herod inquired of the scribes, etc., after 'he had gathered them together', and not while in the act of bringing them together one by one.

In R. V. the adverb close to the verb is in better construction than away from it, as in A. V. Yet the change is not worth making.

'He demanded.'—A. V.

'He inquired.'—R. V.

Πυνθάνομαι occurs twelve times in the New Testament, and is rendered by A. V. 'to demand, ask, inquire, and understand', according to the place it occupies in the sentence. R. V. have discarded 'demand' and adopted the rest; why, does not appear. For in Shakespeare, in the Baptismal service, and in other standards of English style, 'to demand' is to 'inquire' with earnestness or authority. This did Herod here, as did also the chief captain, Acts xxi, 33. So that in this place 'he demanded', is preferable to 'he inquired'.

'Christ.'—A. V.

'The Christ.'—R. V.

Although the article in Greek, before 'Christ', follows very

much the same rules as before ‘God’—yet it seems best, with R. V., to retain it here; for ὁ Χριστός, in the mouth of the Magi, would be but an echo of Daniel’s prophecy about ‘the Messiah’—The Anointed One.

v. 5.

‘By the prophet.’—A. V.

‘By the prophet.’—R. V.

Why not ‘through the prophet’, as in Ch. i, 22, which is, strictly speaking, more correct than ‘by’? Because, even the Revisers found that ‘through’ spoils the cadence of many a sentence in which ‘by’ is, so to say, consecrated by use, and more manageable. Hard and fast lines will not always do in translation, but often have to yield to better judgment.

v. 6.

‘In the land of Juda.’—A. V.

‘Land of Judah’, R. V., more correct spelling.

‘In’, however, is necessary in English; for Bethlehem was not the whole land of Judah, but only a small town in it. Neither did the prophecy apply to any other place than to that in which Christ should be born. Greek or Hebrew idiom will not always suit when literally given in English. The *Syr.* has ‘Bethlehem of Judah’ only.

‘Art not the least among.’—A. V.

‘Art in no wise least among.’—R. V.

This renders *οὐδαμῶς* better than A. V. ‘not’, which is not expressive enough. But A. V. reads better than R. V. ‘In no wise least’, is stiff and lacks the cadence and flow of A. V. ‘not the least’. Even ‘by no means least or the least’ would run better than ‘in no wise least.’ But A. V. is best.

Some of the Old Versions read ‘little’, ‘least’, and ‘mean’.

‘Out of thee shall come a governor.’—A. V.

‘Out of thee shall come forth a governor.’—R. V.

‘Ἐξέρχομαι’ is ‘to come out of’, which implies ‘forth’; since one must ‘come forth’ in order ‘to come out of.’ Here R. V. ‘forth’, which is unnecessary, ruins the rhythm of the sentence, so beautifully kept in A. V., which is best.

‘That shall rule my people Israel.’—A. V.

‘Which shall be shepherd of my people Israel.’—R. V.

(1.) How can one with any ear prefer the R. V. jerky ‘which shall’, with its conflicting consonants, *wh-ch-sh*, to the smooth and flowing A. V. ‘that shall’, both of precisely the same meaning?

(2.) “Οστις ποιμανεῖ is not ‘that shall be shepherd’, but ‘that shall tend’ or ‘feed’; the very words adopted by R. V. In S. John, xxi, 16, 17; 1 Cor. ix, 7; 1 Pet. v, 2; Jude 12; also ‘that shall rule’, as rendered by A. V. and R. V. in Rev. ii, 27; xii, 5; xix, 15; nay, in Acts xx, 28, where one might expect the Revisers to have adopted ‘shepherds’ or ‘pastors’ over the church, they wisely kept to ‘feed the church’.

The fact is that, whereas in Greek ὁ ποιμὴν ποιμαίνει ποίμνην, in English, ‘a shepherd’ does not ‘shepherd a sheplot’. Ποιμαίνειν, therefore, must be rendered with judgment by one of the offices exercised by the shepherd over his flock; these are, rule, authority, watchfulness, and care. Thus a Governor is more likely ‘to rule’ than to be ‘a shepherd’; this one, especially, who was ‘to rule with a rod of iron’, Rev. ii, 27, etc. Therefore, also, is A. V. ‘that shall rule’, better than R. V. ‘which shall be a shepherd’.

All the Old Versions render ὅστις ποιμανεῖ literally, because they all have a corresponding verb.

v. 7.

‘Then Herod, when he had privily called the wise men, inquired of them diligently.’—A. V.

‘Then Herod privily called the wise men, and learned of them carefully.’—R. V.

As we saw above, so here also, does the aor. part. *καλέσας* mean ‘having called’. It implies an act done, ere the following circumstances take place. Clearly, Herod first called the wise men to him, and then inquired of them; and this is plainly told in A. V. It seems almost as if Greek tenses, like everything else, have changed within the last few years. For R. V. takes no notice of the aor. part., but simply says that Herod called the wise men, and ‘learned of them carefully’, R. V., for *ἡκρίθωσε παρ' αὐτῶν*, instead of A. V. ‘inquired of them diligently’.

Now, *ἀκριβόω* means to ‘inquire diligently and accurately’,

and implies, of course, a deliberate act on the part of him who inquires or searches; and this is well expressed by A. V.

Whereas, R. V. ‘learned of’, says only that Herod acquired the information, without, may be, putting one question to the wise men. They might have told him everything about the star, he merely listening to them. In this case, ‘fully’ would be better than ‘carefully’, that does not agree with ‘learned of’, because learned of’ does not agree with $\eta\kappa\rho\beta\omega\sigma\epsilon$.

The *Syr.* reads, ‘He learned of’, or ‘from them’; *Memph.*, ‘He searched, ascertained, or investigated from them’; *Sahid.*, ‘He sought or inquired of them’; *Eth.*, ‘He ascertained from them’; *Corni.*, ‘He informed himself of them’; *Georg.*, ‘He searched out of them’; *Arab.*, ‘He ascertained, or verified of them’; *Slav.*, ‘He inquired of them’.

v. 8.

‘Go and search diligently for the young child, and when ye have found him’.—A. V.

‘Go and search out carefully concerning the young child, and when ye have found him’.—R. V.

(1.) ‘Out’, in ‘search out’, R. V., is no better than ‘search’, qualified, as it is, by ‘diligently’, or ‘carefully’.

(2.) ‘Concerning’ R. V., or ‘about’, might, perhaps, render $\pi\epsilon\rho\lambda$ better than A. V. ‘for’; but then $\epsilon\pi\alpha\nu\ \delta\epsilon\ \epsilon\upsilon\rho\eta\tau\epsilon$ must be rendered, ‘and when ye have found it’, i.e., not ‘the child’, but ‘everything concerning him’, and so reads *Eth.*, Going ye, or, in your going, ‘Ask accurately about the young child, and when ye have found it’, or ‘him’. *Sahid.* and *Memph.*, Seek, or ‘search diligently for the young child, and when ye have found (alighted on) him’. *Syr.* and *Arab.*, ‘Search diligently about the child, and when ye have found him’; *Arm.* and *Slav.*, ‘Search about the child, and when ye have found’; *Georg.*, ‘Search truthfully about the child, and when ye have found it’ (or him).

A. V. then, is sufficiently accurate to stand; inasmuch as ‘carefully’ is implied in ‘diligently’. No one searches diligently without caring to find. A. V. also reads much better than R. V.

‘Bring me word again’.—A. V.

'Bring me word'.—R. V.

'Again', A. V., is an expletive that does neither harm nor good. But, R. V., 'that I also may come', etc., is better than A. V., 'that I may come...also'. Yet these changes are not worth making. The old Book looks all the 'better for not being dressed in the latest fashion.

v. 9.

'When they had heard the king, they departed.'—A. V.

'And they, having heard the king, went their way.'—R. V.

Nothing whatever is gained by R. V., but change, for the love of it.

v. 10.

'When they saw the star.'—A. V.

'And when they saw.'—R. V.

$\Delta\epsilon$ in $\iota\delta\omega\nu\tau\epsilon s$ $\delta\epsilon$ sounds and reads very differently from 'and', of which the Revisers seem very fond. Out of these first ten verses in A. V., four begin with 'and', but seven do so in R. V.

v. 11.

'And when they were come into the house.'—A. V.

'And they came into the house.'—R. V.

Not only is $\kappa\alpha\lambda\epsilon\lambda\theta\omega\nu\tau\epsilon s$ better rendered in A. V. than in R. A., but the construction of the whole verse is much smoother and happier than in R. V. Thus A. V., 'and when they were come...they saw...and fell down' is assuredly better English than R. V. 'And they came...and saw...and fell down,' besides, this is no nearer the original than A. V.

'And when they had opened their treasures.'—A. V.

'And opening.'—R. V.

' $\mathcal{A}vo\xi\zeta\alpha\nu\tau\epsilon s$ ' is 'having opened', which is strictly true; for they must have opened them ere they could take their gifts out of them. R. V., is more modern, perhaps, but no better.

'They presented.'—A. V.

'They offered.'—R. V.

It is difficult to see what is gained by the change. 'To offer' implies a favour conferred by him who accepts the gift, and depends on that acceptance; whereas, to 'present' is only

an expression and token of respect on the part of him who presents the gift. ‘To offer’ is, therefore, said of prayers and sacrifices to God, while *προσφέρειν δῶρον*, or *δῶρα*, is rendered throughout the Old Testament, ‘to bring presents, oblations, gifts’. ‘To offer gifts’, in Ps. lxxii, 10, is *προσάγειν δῶρα*, but in Heb. ix, 9, it is *προσφέρειν δῶρα*. The wise men did not offer their gifts as ‘oblations’, but they presented them in token of respect as to a king; Ps. lxviii, 29, lxxii, 10, *οἴστουσι*, *προσοίσουσι δῶρα*; as Gideon to the angel, Judg. vi, 19, and as Jeremiah presented his supplication before the king (Jer. xxxviii, 26; xlxi., 2), and Daniel before God (Dan. ix, 18.)

On the whole, A. V. ‘presented’, is preferable to R. V. ‘offered’.

v. 13.

‘And when.’—A. V.

‘Now when’, R. V., better, perhaps. Δὲ cannot well be rendered ‘and’ in this place; ‘but’, or ‘now’ is preferable

‘Until I bring thee word.’—A. V.

‘Until I tell thee.’—R. V.

R. V. is the most literal, and agrees with all the Old Versions; but A. V. is the better rendering of the two. Evidently the angel only ‘brought word’ or command from God to Joseph; and did not order Joseph on his own authority. So that A. V. may stand.

v. 14.

‘When he arose.’—A. V.

‘And he arose,’ R. V., is the worse of these two renderings for ὁ δὲ ἐγέρθη. ‘Then he arose’, or, ‘having risen’, in obedience to the angel’s order, might be a better rendering than either A. V. or R. V. Yet A. V., ‘When he arose, he took’, is better than the jerky, ‘And he arose and took’.

v. 15.

‘By the prophet.’—A. V.

‘Through the prophet’.—R. V. See v. 5.

‘Have I called.’—A. V.

‘Did I call.’—R. V.

The rendering of R. V. for ἐκάλεσα is perhaps best, literally. But A. V. is equally true, speaking prospectively; and it reads more smoothly than R. V. So let it be.

v. 16.

‘All the children.’—A. V.

‘All the male children.’—R. V.

‘Male children’ is a gratuitous comment of the Revisers. It may have been so; but it is not so stated in the text. Ανεῖλε πάντας τοὺς παῖδας means ‘he did away with, or destroyed, all the children’. For παῖς is both masculine and feminine (S. Luke viii, 51, 54; Ruth ii, 6; Gen. xxiv, xxxiv; Deut. xxii, 15, etc.), and means ‘child’ and ‘servant’; and whether it be meant for ‘son’ or ‘servant’, can only be known from the context. So that παῖδες means either ‘children’ in general or ‘servants’; and is so used in numberless instances.

The Old Versions render τοὺς παῖδας here, either by ‘children’ (*Arm., Memph., Georg., Slav.*, masculine and feminine), or by the same word as they use in S. Mark, x, 13, 14 (*Arab., Eth., Syr.*) τὰ παῖδια, ‘little children’, male and female, assuredly. So that here, A. V. is best.

‘In all the coasts thereof.’—A. V.

‘In all the borders thereof,’ R. V., which is preferable, as at present understood.

‘Had diligently inquired of.’—A. V.

‘Had carefully learned of.’—R. V. See v. 8.

v. 17.

‘By Jeremy.’—A. V.

‘By Jeremiah’, R. V., sounds best; yet one does not like the change.

v. 18.

‘In Rama was there a voice heard, lamentation, and weeping, and great mourning.’—A. V.

‘A voice was heard in Rama, weeping and great mourning.’—R. V.

Nothing whatever is gained by the change; on the contrary. R. V. discards ‘θρῆνος, lamentation’, because it is not in the Vatican, Sinaitic, and a few other MSS. But it is found in

several MSS. of good date, as well as in *Arm.*, *Georg.*, *Arab.*, *Slav.*, *Syr.*, Cur. Philox., and in the LXX, that agrees with the Hebrew. So that there is good authority for it; and A. V. is not only best as regards precedent, but it also reads better than R. V.

This, however, raises the question: If so be the Vat. and the Sin. MSS. are such safe guides to those who 'construct the Word of God' (!), as to be followed by them, in preference to all others, then, which is the Word of God? The words of the prophet (Jer., xxxi, 15) קָל־נָהִ בְּכֵחֶמְרוֹרִים (ch. xxxviii, 15), φωνὴ—θρήνου, καὶ κλαυθμοῦ, καὶ ὁδυρμοῦ (also in some MSS. θρῆνος, καὶ κλαυθμὸς καὶ ὁδυρμός), or the Vatican and Siniatic MSS., which omit θρῆνος? Or, did the prophet make a mistake, to be corrected in these MSS.? Would not sound sense rather lead us to compare texts together, and to follow the original Hebrew and the LXX?

'And would not.'—A. V.

'And she would not.'—R. V. Better, according to the punctuation of the passage.

v. 20.

'They are dead which sought.'—A. V.

'They are dead that sought.'—R. V.

For once, the Revisers have improved the rhythm of A. V., 'that sought' reads, of course, better than 'which sought'.

v. 22.

'Did reign.'—A. V.

'Was reigning.'—R. V.

A. V. renders the pres. *βασιλεύει* by 'did reign', which alludes to and also expresses a circumstance taking place at the time, and not one that was past, so that R. V., 'was reigning', is not a necessary alteration.

'Notwithstanding, being warned.'—A. V.

'And being warned.'—R. V.

'Notwithstanding' seems out of place, but 'and' is worse; for the fact of Joseph going into Galilee was not in addition ('and') to his fear; it was through the vision he had. Here, then, 'but', a better rendering of δέ, might have been more suitable.

'He turned aside.'—A. V.

'He withdrew.'—R. V.

A. V. renders ἀνεχώρησε better than R. V., since 'turning aside' expresses 'avoiding', 'retiring', more accurately than mere 'withdrawing'. *Syr.* renders it, 'He went into the parts of G.'; *Eth.*, 'He went aside into'; *Memph.*, 'went into the parts of'; *Sahid.*, uses the Greek word; *Arm.*, 'He went into the sides of'; *Georg.*, 'He passed over to the parts, or sides of'; *Arab.*, 'He passed by to the border aside of Galilee'; *Slav.*, 'He departed, or went out into the neighbourhood, or neighbouring parts, of Galilee'.

'And he came and dwelt.'—A. V.

'And came and dwelt.'—R. V.

A. V. 'And he came', is in better rhythm when read, as it should be, in connection with the foregoing sentence, and as beginning a verse, than the jerky 'and came and dwelt' of R. V. So let it be.

'He shall be called.'—A. V.

'That he should be called.'—R. V.

A. V. treats this as a quotation, and, therefore, leaves out the idiomatic ὅτι. But no such words occur as said of Christ. The quotation is only by inference from sundry passages in the Old Testament; wherefore, the Evangelist says, 'The prophets', and not as above, 'The prophet', where the actual words are given. So that R. V. is here a good alteration.

CHAPTER III.

'In those days.'—A. V.

'And in those days.'—R. V.

'And' is not required for the opening of a new chapter and of a new narrative. Besides, it does not render δέ in this place. A good translation can but seldom be literal; for idioms differ.

Syr., *Memph.*, *Sahid.*, *Slav.*, *Arab.*, render δέ through *din*, *de*, *je*, and *wa*, but *wa* will hardly read 'and' in this place; the

other conjunctions never. *Arm.*, *Eth.*, *Georg.* begin this chapter like A. V.

‘Came John the Baptist.’—A. V.

‘Cometh John the Baptist.’—R. V.

R. V. is a literal rendering of *παρεγένεται*, but this ‘historical present’ is not always meant for the present. Not only does R. V. ‘cometh’ read oddly, but it does not agree with *ἔκεινας* ‘those’, which here clearly require the past ‘came’, A. V. Not to mention the ruggedness of ‘And in those days cometh’, R. V., compared with the flowing A. V., ‘In those days came’. ‘Cometh’, however, comes in well at v. 13, and S. Mark, xiv, 43.

All the Old Versions render *παρεγένεται* in this place by the past ‘came’.

v. 2.

‘Preaching and saying.’—A. V.

‘Preaching—saying.’—R. V.

This is another instance of blind adherence to one or two MSS. that makes nonsense of the translation. Not only is ‘preaching, saying’, not English, but *καὶ* after *κηρύσσων* is found in many MSS., and in the Old Versions (except *Copt.* and *Eth.*, that omit it idiomatically, for grammatical reasons explained at p. 79, etc., of my ‘*Plea*’, etc.), so that I need not repeat them here. A. V. ‘preaching and saying’ is best assuredly.

v. 3.

‘By the prophet Esaias.’—A. V.

‘By Isaiah the prophet.’—R. V.

As the New Testament is translated from the Greek, and not from the Hebrew, it looks like affectation to give the proper names from the Hebrew. Not only is one used to ‘Esaias’, that answers every purpose, but R. V. causes the hiatus ‘by Isaiah’, which A. V. carefully avoids in the flowing ‘by the prophet Esaias’.

‘Prepare ye.’—A. V.

‘Make ye ready.’—R. V.

What is the difference, and what is gained by the change from ‘Prepare ye’, a good and familiar rendering of *έτοιμάσατε*, to the longer and rougher ‘Make ye ready’? What is to prepare (*pre-paro*) but to make ready?

All the Old Versions render ἐτοιμάσατε by a single verb, that means ‘to prepare’, except Arm., whose idiom, *badrast arharek*, is ‘Make ready’ (2 p. pl.)

v. 4.

‘And the same John.’—A. V.

‘Now John himself.’—R. V.

Here A. V. is better than R. V. ‘And’, indeed, is not here a perfect rendering of troublesome δέ, which many times is understood and felt, but is not translateable; yet R. V. ‘Now’ is worse, in that it lays too great emphasis on what follows, as if John’s raiment of camel’s hair, and his wearing it himself, and no one else, were the main object of interest. A. V. simply states the fact, which is only incidental, and renders the Greek correctly. Some MSS. read αὐτός for αύτος; S. Chrysostom reads αὐτός δέ; and the O. V., *Syr.*, *Memph.*, *Sahid.*, *Eth.*, ‘But that John, his raiment’; *Arm.* and *Slav.*, ‘And John himself had his raiment’; *Georg.*, ‘But John himself was clothed in raiment’; *Arab.*, ‘And John’s raiment was of camel’s hair’. So that A. V., ‘The same John’, may remain, inasmuch as *Slav.*, ‘sam je’; *Arm.*, ‘inkn’; and *Georg.*, ‘thavadsa’, are not quite so emphatic as ‘himself’.

‘His meat.’—A. V.

‘His food.’—R. V.

Why this change; as if ‘meat’ was not understood by every child to mean ‘food’? One wonders the Revisers did not also turn ‘locusts’ into ‘crickets’ or ‘grasshoppers’.

v. 5.

‘Went out to him.’—A. V.

‘Went out unto him.’—R. V. Better, certainly.

v. 6.

‘And were.’—A. V.

‘And they were.’—R. V. Also better; although it is of no great moment.

v. 7.

‘When he saw...come.’—A. V.

‘When he saw...coming.’—R. V.

If ‘come’ in A. V. is the infinitive, it draws attention to the

act of 'coming'; if it is the past part. (not so well), it points rather to the Pharisees and Sadducees, who came, or were coming. It is a question of English grammar, to be decided, it seems, in favour of R. V. 'coming', a literal rendering of *ἐρχομένους*. The Old Versions render it in general by the participle.

'O generation of vipers.'—A. V.

'Ye offspring of vipers.'—R. V.

A. V. is best. (1). 'O' is allowable, and is found in the Arabic Version. (2). 'Generation' is a better rendering of *γεννήματα* than 'offspring' (*τόκος*). (3). 'Ye' is not in the Greek; but since it is an address to the Pharisees and Sadducees, 'O', voc., which is implied in the address, is better than 'ye', that is nowhere; and that does not run so smoothly with 'offspring' as 'O' with 'generation'.

The Old Versions read: *Syr.*, 'children of vipers'; *Memph.*, *Sahid.*, *Arm.*, 'generations of vipers'; *Georg.*, 'O generation of vipers'; *Arab.*, 'O children of vipers'; *Slav.*, 'generation of vipers', i.e., 'viperous generation'.

'Who hath warned.'—A. V.

'Who warned you.'—R. V.

A. V. is sufficiently correct to be let alone. 'Hath warned you', implies an act the consequences of which lasted up to the time being. The consequence of the warning was their actually coming to S. John the Baptist to be baptised. R. V. 'warned', simply states a warning had taken place, with little or no bearing upon the time then present.

v. 9.

'Fruits meet for repentance.'—A. V.

'Fruit worthy of repentance.'—R. V.

Καρπὸν ἀξιον and *καρποὺς ἀξιούς*, are evenly balanced in the MSS. and the Old Versions, that render the Greek by either the singular or the plural, like *Syr.*, according to their own idiom. S. Cyril of Jerusalem, S. Chrysostom, and Theophylact, read *καρποὺς ἀξιούς*; so that A. V. may continue in such good company, and read 'fruits'.

Again, A. V. 'meet for', that means 'agreeable to', showing that repentance is sincere, is better than 'worthy of repent-

ance', that means, that 'the fruit should be such as to make a man worthy of, or deserving repentance'; which is, assuredly, not the meaning of the text. Clearly, repentance comes first, and yields fruits according to its nature, whether it is true or not. So also 'works meet for repentance', Acts xxvi, 20. It is difficult to see how a man can do works that make him deserve to repent. He must repent first of all, and then show it by his actions. So S. Chrysostom explains it.

So also 1 Cor. xvi, 4, *εὰν δὲ γῆ ἀξιον*—'if it be meet', or suitable', A. V., which the Revisers could not turn into 'worthy', and so kept to 'meet', like A. V.; as also in 2 Thess. i, 4.

The Old Versions read: *Syr.*, 'fruits equal to, or fitting'; *Memph.*, *Sahid.*, 'fruit befitting', or 'worthy', in this sense. The same word is used here, as in the beginning of the Coptic prayers: 'Let us do what is fitting (proper or worthy), and say, 'Our Father' etc.; *Arm.*, 'fruit suitable' and 'worthy,' in this sense also. So *Georg.*, *Slav.*, and *Arab.*, 'fruit convenient, or suitable to'.

v. 10.

'And now also.'—A. V.

'And even now.'—R. V.

'*Hδη δὲ*, 'but already'. R. V. comes nearer to this than A. V. *Syr.* reads: 'But, behold the axe'; *Memph.*, uses the Greek words; *Sahid.*, 'From now'; *Arm.*, 'For now'; *Georg.*, 'For even now (at this very moment) behold this axe is laid'; *Eth.*, 'For behold, this axe is laid'; *Arab.*, 'Behold, the axe is laid'; *Slav.*, 'For already'. A. V., however, is perfectly intelligible, so that the change is not necessary.

'Therefore every tree.'—A. V.

'Every tree therefore.'—R. V.

Albeit R. V. is more usual, perhaps, yet it is not better than A. V. 'Therefore' is best at the beginning of the sentence consequent on what goes before. R. V. simply states a fact of usual occurrence; A. V. gives the reason why.

v. 12.

'Purge his floor.'—A. V.

'Cleanse his threshing-floor.'—R. V.

'Floor' is well understood to mean a thrashing-floor; so that the addition of 'threshing' (thrashing), that spoils the rhythm of the sentence, is not needed. Moreover, whether 'floor' or 'threshing-floor', each equally requires an explanation in order to be generally understood.

'To purge', in its several acceptations, is by no means obsolete, only it is not quite suitable, nor is 'to cleanse', in this place. The meaning of *διακαθαπίει* is 'he shall sweep clean', putting the winnowed wheat in heaps to be stored in the garner, and either scattering the chaff to the wind, or removing it from the floor; as it may be seen in every village in the east at harvest-time. 'To cleanse', is to remove filth of any kind, chiefly by washing; and is said also figuratively, and therefore does not apply to clean wheat on the floor. 'To purge', however, means to sever what is bad from the good, or the dirty from the clean; and is, therefore, more applicable to wheat winnowed and purged of the chaff.

Yet the Revisers have on their side Jer. iv, 11, 'a dry wind—not to fan, not to cleanse', speaking of the floor; while Ez. xlivi, 20, gives 'purge' and 'cleanse', with the difference between the two.

The *Syr.* reads: 'And is cleaning (or, will clean) his floors'; *Moniph.*, *Sahid.*, *Eth.*, and *Arm.*, 'Shall purge, or cleanse, his floor'; *Slav.* and *Georg.*, 'Shall throughly cleanse his floor'; *Arab.*, 'And with it shall cleanse or purge his floor.'

'And gather his wheat.'—A. V.

'And he will gather his wheat.'—R. V.

The repetition of 'he will' is neither literal nor necessary, and makes the reading very heavy. The future in Greek is formed by the termination, which must, of course, be repeated every time the verb is in the future. But in English, the future being formed with 'shall' or 'will', this 'shall' or 'will' may exercise its future influence over many successive infinitives, according to the rhythm of the sentence, and make futures of them, as in this place, without being repeated. Here, then, A. V. is better than R. V.

'But he will burn the chaff.'—A. V.

'But the chaff he will burn.'—R. V.

Nothing is gained by this inversion of R. V.; A. V. reads more naturally, more simply, and is in better keeping with the preceding ‘he will gather his wheat’, that is not inverted.

v. 13.

‘To Jordan.’—A. V.

‘To the Jordan.’—R. V.

R. V. is more literal; but, as there is only one Jordan, the article may be left out. Neither does it follow that, because Greek has it, English should have it too. Witness ὁ Θεός, God; and several other instances.

v. 14.

‘Forbad him.’—A. V.

‘Would have hindered him.’—R. V.

R. V. is a comment on the text; while A. V. renders it accurately. Διεκώλυεν is, literally, ‘prevented’ or ‘forbad’ him, either of which is well understood, and needs no comment.

The Old Versions read: *Syr.*, ‘was preventing him’; *Memph.*, *Sahid.*, *Arm.*, *Eth.*, *Slav.*, ‘prevented’, ‘hindered’, or ‘forbad him’; *Arab.*, ‘but John would not do it’, declined, or refused.

Besides, what does R. V. ‘would have’, mean? John the Baptist did actually try to prevent the Saviour. There is no subjunctive or conditional in the text.

v. 16.

‘And Jesus.’—A. V.

‘But Jesus.’—R. V. Better.

‘Suffer it to be so now.’—A. V.

‘Suffer it now.’—R. V.

As something must be introduced to make the sentence intelligible, A. V. clearly is the better of the two.

The Old Versions read: *Syr.*, ‘Let be, now.’ So also, *Memph.*, *Sahid.*, *Slav.*, *Georg.*, *Eth.*, and *Arab.*. But *Arm.*, ‘Give leave, now.’

‘Then he suffered him.’—A. V.

‘Then he suffereth him.’—R. V.

A. V. is also best here. The R. V. present, implies a certain continuity of action, which is out of keeping. John the Baptist gave way at once; and so says A. V., and with it, *Syr.*,

'And then he let him.' So, also, *Memph.*, *Sahid.*, *Georg.*, *Slav.*, *Arab.*, and *Eth.* But *Arm.*, 'And then he gave him leave', or 'gave way' in ceasing to resist. *Cod. aur.* 'tunc dimisit eum'.

v. 16.

'Went up...out of the water.'—A. V.

'Went up...from the water.'—R. V.

A. V. is again best, here. Our Saviour's baptism—witness S. Ephraem and other Fathers—was by total immersion; 'so that when raising His head above the water, after having bowed it under, He came out of the water as if out of the grave, and not 'from' the grave, assuredly. Whereas R. V. makes our Saviour walk 'from' the water to dry land, where, according to R. V., the coming down of the Holy Ghost, would have taken place. But the Holy Ghost came upon Him while He was yet standing in the water, though 'out of it'. Otherwise the Sacrament would not have been fully wrought out.

Of course R. V. renders ἀπὸ literally, and A. V. as if it were ἐκ, rightly. For (1) not only has ἀπὸ other meanings than 'from', such as 'of', 'since', 'with', etc., or is omitted altogether, in the translation; but (2) the Revisers have so treated it seventy-nine times in the four Gospels alone. Judgment, one would think, ought to guide competent scholars in the choice of terms. For literal rendering often is neither grammatical nor idiomatic; and blind, if not bigoted, adherence to one or two MSS. sometimes makes such scholars do strange things; as in this very passage.

For here, by rendering ἀπὸ 'from', they make the Saviour come up a bank, and the descent of the Holy Ghost to take place on land, while at S. Mark i, 10, they have 'went up out of the water', because the Vatican and Sinaitic MSS. read ἐκ. Which of the two, then, is right? And are MSS. alone, that contradict themselves, to be received as 'the genuine Word of God', according to some of those scholars? Would not sound judgment rather teach one to compare and to balance one text with another; and in this case to follow the analogy of faith, and the evident teaching of the miracle?

A. V. then rightly reads 'went up...out of'; so does *Memph.*, *Sahid.*, *Slav.*, and *Arab.*, But *Arm.* reads, 'He came...

out of that water'; *Georg.*, 'And he came up...out of that water'; and *Syr.*, 'He came...up "from" or "out of" the waters'.

'Like a dove.'—A. V.

'As a dove.'—R. V.

A. V. is best. It says, with the Greek and the Old Versions, that the Holy Ghost came down in the likeness of a dove; whereas R. V. means that whatever appearance the Holy Ghost may have had, it came down 'as a dove' comes down, which is quite another thing. The Revisers seem to have read *περιστερά*, instead of *περιστεράν*. But the Greek says that John the Baptist saw the Holy Ghost, in the likeness of a dove, come down and alight upon Christ.

'And lighting upon Him.'—A. V.

'And coming upon Him.'—R. V.

(1). 'And', R. V., is not in the Vatican MS., but as it is needed, it is found in other MSS. followed by A. V., and some of the Old Versions. (2). R. V. is more literal (as A. V. is, Ch. xiii, 4); but A. V. is far more idiomatic, and more beautiful. It expresses the gentle, light, down flight of a dove, with expanded wings; whereas R. V. simply states that 'it came'—anyhow.

v. 17.

'And lo, a voice from heaven.'—A. V.

'And lo, a voice out of the heavens.'—R. V.

A. V. is again best here. R. V. affects to render *ἐκ* literally 'out of', although it is rendered elsewhere—as it must be—'of', 'by', 'from', etc. But why not render it 'out of' also, as S. Matt. xii, 42, where the Revisers render it 'from'? If the Queen of the South came, *ἐκ τῶν περάτων τῆς γῆς* (the reading of the Vatican MS.), 'from the uttermost parts of the earth', R. V., why should not the voice also come 'from' heaven, but be made to come 'out of' it, as here, and at S. Mark, i, 11? And why should the angel come down *ἐξ οὐρανοῦ*, 'from heaven', R. V., and not 'out of' it? And the baptism of John *ἐξ οὐρανοῦ...ἐκ γῆς* 'from heaven...from men', R. V., why, then, not 'out of' heaven, like the voice; or, at least, 'of heaven...of men'? But it is useless to multiply examples

in order to show that, in translating, hard and fast lines must bend to better thoughts and to sound judgment.

Then 'the heavens', *oi ovpavol*, is idiomatic in the New Testament as a Hebraism, but is not idiomatic in English, except under certain circumstances; therefore, is the plural 'heavens' more frequent in the Old Testament than in the New, in which 'heaven' occurs upwards of 150 times, but 'heavens' only sixteen times. Therefore, A. V., 'a voice from heaven', is both better and smoother than 'a voice out of the heavens', R. V.

CHAPTER IV.

v. 2.

'He was afterwards an hungered.'—A. V.

'He afterward hungered.'—R. V.

It is difficult to see what is gained by the change. A. V. is, perhaps, a little old fashioned, but none the worse for that. Besides, it reads best.

v. 3.

'And when the tempter came to him, he said.'—A. V.

'And the tempter came and said unto him.'—R. V.

The construction of this sentence differs in MSS. R. V. follows the Vatican; A. V. follows others. The change is not worth making; the less so, as A. V. reads much the best, and keeps closer to the Greek, 'having come...said'.

The Old Versions read: *Syr.*, *Memph.*, and *Sahid.*, 'And he who tempts drew near, and said unto Him'; *Arm.* and *Eth.*, 'And the tempter having drawn near, said unto Him'; *Georg.* and *Slav.*, 'And the tempter having drawn near to Him, said'; *Arab.*, 'Then the tempter came, saying unto Him'. So A. V. is in good company; albeit S. Chrysostom agrees with R. V. But A. V. agrees with Theophylact.

'If thou be.'—A. V.

'If thou art.'—R. V.

Here R. V. is best. There is, as there was, no doubt, not even in Satan's mind, that Jesus is the Son of God. So 'if

'thou art' is more correct than 'if thou be'. The Revisers have also corrected a similar passage, Heb. v, 8, 'Though he were a son', A. V., into 'Though he was a son', R. V.

'Be made bread.'—A. V.

'Become bread.'—R. V.

A. V. is best for *γένωνται* here; because, albeit both expressions are practically the same, A. V. implies the stones being made loaves by the Son of God. The Revisers retain 'be made' for *γίνεσθαι* in ch. ix, 16, and other like instances; why, then, not here? These stones were not to be turned gradually into bread, as grass is into hay, and so 'become' loaves; but they were to be made such at once.

If 'loaves' were admissible it would be best; every stone a loaf, as loaves are in the east, and where 'loaf' and 'bread' are the same. But to the English mind, that distinguishes 'bread' from 'loaf', 'loaves' in this place, and in others also, would carry a meaning very different from the original. And since the ruling idea here is not the working of a miracle, but, having bread to eat, the reading of A. V. is best, in a translation intended for the people, that ought to speak for itself, and to need no comment when read in public. In many passages, however, the change from 'bread' to 'loaf', or 'loaves', would be desirable if it were possible; but in none more so than in Our Lord's institution of His own Supper.

v. 5.

'Taketh him up.'—A. V.

'Taketh him.'—R. V.

'Up' is implied in the act, inasmuch as both the Holy City and the pinnacle of the temple in it, were higher than the desert. *Παραλαμβάνει* is properly 'taketh with him', as in Ch. i, 20, 24, ii, 13, *et seq.*, xvii, 1, etc. But here 'with him' is implied in 'taketh him'—how could it be otherwise? And as the 'taking' was through the air on high, 'up' is both idiomatic and correct, and makes better rhythm than 'taketh him' only.

'And setteth him.'—A. V.

'And he set him.'—R. V.

Could the Revisers be in earnest when their united ears

devised : ‘Then...taketh...and he set him...and saith’? And does not A. V. that follows MSS., with ἐστησε, instead of ἐστησε, read better : ‘Then...taketh...and setteth...and saith’? Here, again, literal rendering is incorrect where idioms differ. “Ἐστησε, the reading of the Vatican and Sinaitic MSS., followed by R. V., agrees with παραλαμβάνει, which, according to Greek idiom, has a past sense, in a narrative. But in English ‘taketh’ is present, and ‘he set’ past only, and ‘saith’ present also; thus setting these verbs at jars.

In all the Old Versions, the verbs agree together, because they all are in the past tense.

v. 6.

‘If thou be.’—A. V.

‘If thou art.’—R. V. Better.

See v. 3.

‘And in *their* hands.’—A. V.

‘And on their hands.’—R. V.

There is no ‘*their*’ in the text; therefore, does A. V. print it in italics. R. V., however, prints it as a part of the text. It is a quotation from the LXX, ἐπὶ χειρῶν ἀροῦσι σε, which is not a good rendering of the Hebrew, עַל־כָּפִים יִשְׁאֹנֶךְ; for קֶם, ‘the palm or hollow of the hand’, is distinguished from χείρ throughout the Old Testament. ’Επὶ χειρῶν, like עַל, when thus said absolutely, has very much the meaning of an adverb, ‘fondly, kindly’, as a mother with her babe in her arms. When, however, עַל־כָּפִים is in construction, as “ἐπὶ ἐπὶ τῶν χειρῶν τοῦ δ., it is so stated, as in Ex. xxix, Lev. viii, Numb. vi, etc. Therefore is this passage, Ps. xci, 12, variously rendered : *Targ.*, ‘By, or in, their strength or power’; *Syr.*, ‘On their arms’; *Vulg.*, ‘In manibus’; *Arab.* and *Copt.*, ‘On their hands’; *Eth.*, ‘In hands’; *Arm.*, ‘They shall receive thee in their arms’; *Georg.*, ‘They shall take thee up on their arms’; *Slav.*, ‘They shall take thee on their arms’; *Pers.* (S. Matt. iv, 6) ‘In their hands’ or arms.

עַל־כָּפִים, ἐπὶ χειρῶν occurs only twice more in the Old Testament : Job xxxvi, 32, where it cannot mean ‘on hands’, but rather as *Vulg.* reads it, ‘In manibus’; *Syr.*, ‘By my hands’,

etc.; and in Is. xlix, 16, where LXX reads: ἐπὶ τῶν χειρῶν; so *Vulg.*, *Syr.*, *Arab.* Of the Old Versions of this passage, S. Matt. iv, 6, *Syr.*, reads: ‘They shall carry or bear thee on their hands’; so also read: *Memph.*, *Sahid.*, and *Arab.* But *Arm.*, ‘They shall bear thee, or lift thee up, on their hands’; *Georg.* and *Slav.*, as in Ps. xci, 12, above quoted, and *Ethiop.* also, ‘And in hands shall they take thee up’.

On the whole, then, A. V. is best. Not only does ‘on their hands’, R. V., seem strange, but it does not convey the full meaning of the original, which implies tenderness and care. R. V. simply says that: ‘Whether reclining or standing on the hands of the angels, they will bear him up’. Whereas, A. V. ‘in their hands’, means, according to the Hebrew idiom rendered ἐπὶ χειρῶν, that the angels will embrace Him in their arms, and keep Him safe from hurt.

‘Lest at any time.’—A. V.

‘Lest haply.’—R. V.

A. V. is the best rendering of μήποτε, ‘not ever’, or ‘not at any time’. ‘Haply’ would be ἄπα, ἄπαγε, or sometimes μήπως.

Of the Old Versions, *Syr.* omits the adverbs; *Memph.* and *Sahid.* adopt the Greek term; *Arm.* and *Slav.*, ‘that not ever’; *Georg.*, ‘that never’; *Arab.*, ‘lest’; *Eth.*, ‘that not’. So that A. V., ‘lest at any time’, is preferable to R. V. ‘lest haply’ or by chance.

v. 7.

‘It is written again.’—A. V.

‘Again it is written.’—R. V.

A. V. is best. ‘Again’ after the verb bears on what follows; at the beginning, although it is so in Greek, it yet bears on ‘It is written’. But the alteration is not worth making.

v. 8.

‘Taketh Him up.’—A. V.

‘Taketh him.’—R. V.

See v. 5.

‘Into.’—A. V.

‘Unto.’—R. V.

Eis here means both; *Syr.*, ‘to’; *Memph.*, *Sahid.*, and *Slav.*, ‘upon’; *Georg.* and *Arm.*, ‘to’; *Eth.*, ‘into’; *Arab.*, ‘unto’.

v. 9.

'And saith.'—A. V.

'And he said.'—R. V.

See v. 5.

v. 12.

'Now when Jesus had heard.'—A. V.

'Now when he heard.'—R. V.

A. V., of course, is best. It follows MSS. that have ὁ Ἰησοῦς, which is so necessary at the beginning of a new paragraph or narrative, that many MSS. and all the Old Versions have 'Jesus' in this place, except the *Memphitic*, that omits it, probably by accident, says Tischendorf. A. V., therefore, has good reason to keep ὁ Ἰησοῦς.

'Had heard.'—A. V.

'Heard.'—R. V.

'Ακούσας δὲ—'having heard'. See before, ch. ii, 3. R. V. 'heard', implies that the moment the Saviour heard John the Baptist was cast into prison, He departed. But surely, He must 'have heard' the news ere He left. So A. V. is best.

'Was cast into prison.'—A. V.

'Was delivered up.'—R. V.

'Delivered up',—where, and to whom? Παρέδοθη certainly means was 'delivered up', as in ch. v, 25; x, 17, 21; xi, 27, etc., where the place and person are mentioned. But, considering that παρέδοθη here alludes to John being cast into prison, A. V. is right in rendering the meaning of the original; whereas R. V., by affecting a literal translation, leaves the reader in the dark, as to where, or how, John the Baptist was 'delivered up'. The meaning of words is of use, no doubt; but it is best with judgment.

'He departed.'—A. V.

'Withdrew.'—R. V.

See ch. i, v. 22.

v. 13.

'Upon the sea-coast.'—A. V.

'By the sea.'—R. V.

Τὴν παραθαλασσίαν, Capernaum, the one on the sea-shore, or sea-coast, would seem almost to point to two towns of that

name; the one inland near the spring Caphernome, and the other on the sea-shore; both, however, on the plain of Gennezareth, and not at Tell-hum; for there, in the hottest part of the basin of the lake, at the foot of high and barren hills, no village could have been called *καφαρ—ναχουμ*, ‘the pleasant village’. It must have been situated on the most fertile plain in that land, planted with fruits of all kinds, and washed by the blue waters of the lake girt with oleanders, agnus castus, and willows of all sorts.

The Old Versions read: *Syr.*, ‘on the sea-shore’; *Memph.*, ‘on the sea’; *Arm.*, ‘on the sea-shore’; *Georg.*, omits it; *Slav.*, ‘on the maritime land’; *Eth.*, ‘which (is) by the sea’; *Arab.*, which (is) on the ‘sea-shore’, or ‘sea-coast’.

So that either A. V. or R. V. may do, since both are correct. But R. V. ‘Capernaum, by the sea’ (*τὴν* is implied in English) would read better than ‘which is by the sea’.

‘Zabulon and Nephthalim.’—A. V.

‘Zebulun and Naphtali.’—R. V.

A. V. Greek, R. V. Hebrew and affected.

v. 14.

‘Esaias.’—A. V.

‘Isaiah.’—R. V. Ditto.

‘By the way of the sea.’—A. V.

‘Toward the sea.’—R. V.

Where did the Revisers find that ὁδὸν θαλάσσης, דֶּרֶךְ הַיָּם, Is. viii, 23, means ‘toward the sea’? The fact that (1) the whole tribes of Zabulon and Nephthalim were not near the sea of Galilee; that (2) the land beyond Jordan, and the Galilee of the Gentiles, are distinctly mentioned by the prophet, seems to imply that by ὁδὸς θαλάσσης he meant ‘the way of the sea’, that skirts the sea-shore, from Tiberias to beyond the plain of Gennezareth, on which were situated Magdala, Capernaum, and Bethsaida, where our Saviour—the Light of the World—dwelt; where He called His apostles, wrought His miracles, and taught His parables; ὁδὸς θαλάσσης, ‘the way of the sea’, which was then, as it now is, one of the high roads from Jerusalem to Damascus.

All the Old Versions read ὁδὸς θαλάσσης, ‘the way of the sea’. So that A. V. is preferable to R. V.

v. 16.

'Saw great light.'—A. V.

'Saw a great light.'—R. V.

Why, may one ask, did the Revisers render $\phi\omega\varsigma$ here by 'a light', and a line or two farther on, by 'light' only? For $\phi\omega\varsigma$ is not 'a light', one of many, unless so stated in the context, but it is 'light' absolutely; as when the Saviour says: $\acute{e}y\omega\phi\omega\varsigma e\iota\varsigma\tau\acute{o}\nu\kappa\sigma\mu\o\acute{\eta}\acute{\epsilon}\lambda$, 'I light, came into the world', S. John, xii, 46, and not 'I am come a light into the world', R. V. As if He were only one of many (say, Plato, Socrates, or Gotama), but Light, and the Light. So also in S. John, iv, 24, God is not '*a* spirit', one of many only, but He is $\pi\nu\epsilon\bar{\nu}\mu\alpha$, Spirit, absolutely; and the Father of them. Such construction is proved abundantly from classic Greek; as when Plato says, $vou\varsigma\acute{o}\theta\epsilon\o\varsigma$, that God is mind, not '*a* mind'. (Stob. *Phys.*, i, 2, 64, etc.)

So that A. V. 'saw great light' is better than R. V. 'saw a great light', that might mean 'they saw a lightning'.

Of the Old Versions, *Syr.* reads 'saw great light'. The emphatic state would not mean 'a light', but rather 'the light'; it may, however, be taken absolutely. *Memph.*, that has both articles, reads 'a light', because without 'a' it would not be grammatical. This shows that it is meant absolutely; otherwise it would have used the definite article 'the light'. So also *Arab.*, *Arm.*, *Georg.*, *Slav.*, *Eth.*, all have 'light' absolutely.

'Light is sprung up.'—A. V.

'To them did light spring up.'—R. V.

R. V. is right in rendering $\acute{a}\nu\tau\acute{o}\iota\varsigma$, which is left out in A. V. But one may doubt whether 'hath sprung up' would not be preferable to 'did spring up'; for $\acute{a}\nu\acute{e}r\acute{e}\iota\acute{\eta}\acute{\epsilon}\lambda$ may mean both. 'Did spring' implies that it 'sprang up', even before the prophet spoke; whereas, 'hath sprung up' is a sort of prophetic perfect-present, which bears directly upon the fulfilment of the prophecy, when the Saviour walked by 'the way of the sea'.

v. 17.

'Repent.'—A. V.

'Repent ye.'—R. V. Better.

v. 18.

'And Jesus, walking.'—A. V.

'And walking.'—R. V.

Here, again, as at v. 12, does R. V. omit 'Jesus', which A. V. retains, for the reasons above given. S. Chrysost. *Syr.*, *Memph.*, *Slav.*, *Eth.*, *Arab.*, omit 'Jesus'; *Arm.* and *Georg.*, retain it.

'Saw.'—A. V.

'He saw.'—R. V. 'He' is required, through the omission of the proper name.

'Simon called Peter.'—A. V.

'Simon who is called Peter.'—R. V. More correct, as A. V. in Ch. x, 2; Acts xi, 13, etc.

v. 19.

'Follow me.'—A. V.

'Come ye after me.'—R. V.

More literal, as A. V. at S. Mark i, 17. *Syr.*, *Arm.*, and *Slav.*, render the Greek literally: 'Come after me'; *Memph.*, 'Come and walk, or step, after me'; *Georg.*, 'Come, and follow me'; *Arab.*, 'Follow me'; *Eth.*, 'Come, follow me'.

v. 21.

'In a ship.'—A. V.

'In the boat.'—R. V. Better, of course; and so throughout.

v. 22.

'And they immediately.'—A. V.

'And they straightway.'—R. V.

One cannot quite see why A. V. did not render *εὐθέως* by 'straightway' here, as at v. 20; the less so, as it reads better than 'immediately'.

v. 23.

'And Jesus went about all Galilee.'—A. V.

'And Jesus went about in all Galilee.'—R. V.

More literal, for *περιῆγεν ἐν*. The Old Versions read: *Syr.*, *Memph.*, *Arab.*, and *Eth.*, 'Jesus went about in all Galilee'; *Arm.*, 'Jesus went about by all sides of Galilee'; *Georg.* and *Slav.*, 'And Jesus went about all Galilee'.

'All manner of sickness and all manner of disease.'—A. V.

v. 9.

'And saith.'—A. V.

'And he said.'—R. V.

See v. 5.

v. 12.

'Now when Jesus had heard.'—A. V.

'Now when he heard.'—R. V.

A. V., of course, is best. It follows MSS. that have ὁ Ἰησοῦς, which is so necessary at the beginning of a new paragraph or narrative, that many MSS. and all the Old Versions have 'Jesus' in this place, except the *Memphitic*, that omits it, probably by accident, says Tischendorf. A. V., therefore, has good reason to keep ὁ Ἰησοῦς.

'Had heard.'—A. V.

'Heard.'—R. V.

Ἀκούσας δὲ—'having heard'. See before, ch. ii, 3. R. V. 'heard', implies that the moment the Saviour heard John the Baptist was cast into prison, He departed. But surely, He must 'have heard' the news ere He left. So A. V. is best.

'Was cast into prison.'—A. V.

'Was delivered up.'—R. V.

'Delivered up',—where, and to whom? *Παρέδοθη* certainly means was 'delivered up', as in ch. v, 25; x, 17, 21; xi, 27, etc., where the place and person are mentioned. But, considering that *παρέδοθη* here alludes to John being cast into prison, A. V. is right in rendering the meaning of the original; whereas R. V., by affecting a literal translation, leaves the reader in the dark, as to where, or how, John the Baptist was 'delivered up'. The meaning of words is of use, no doubt; but it is best with judgment.

'He departed.'—A. V.

'Withdrew.'—R. V.

See ch. i, v. 22.

v. 13.

'Upon the sea-coast.'—A. V.

'By the sea.'—R. V.

Τὴν παραθαλασσίαν, Capernaum, the one on the sea-shore, or sea-coast, would seem almost to point to two towns of that

Here *νόσος* is rendered ‘disease’, although at v. 23, it was ‘sickness’. One wonders the Revisers, who seem so fond of change, did not render *τοὺς κακῶς ἔχοντας*, ‘by those that were ill’, that would be still more literal than ‘that were sick’.

‘Holden with diseases’, reads more strange than ‘taken’ with them. But if the Revisers thought themselves justified in introducing such odd expressions as ‘holden with a great fever’, S. Luke iv, 38; ‘holden with great fear’, viii, 37, instead of ‘taken’, why not be consistent and render *δυσεντερίᾳ συνεχόμενον*, Acts xxviii, 8, ‘holden with dysentery, or a bloody flux’, instead of keeping to A. V., ‘that lay sick of’? And why use ‘constrain’, in S. Luke xii, 50; 2 Cor. v, 14; and in S. Luke, viii, 45, ‘compass’ instead of ‘hold’?

‘And those which were possessed with devils, and those which were lunatic, and those which had the palsy.’—A. V.

‘Possessed with devils, and epileptic and palsied.’—R. V.

R. V. reads exactly as if none were brought to the Saviour but those who, every one of them, suffered from all these ills together, at one and the same time. A. V. avoids this by adopting ‘and’, found in many MSS.; but it need not have repeated ‘those that’, since the article is not in the Greek. This awkward verse might perhaps run better thus: ‘that were taken with divers diseases and torments, and *others* possessed with devils, and lunatics, and *others* who had the palsy’.

CHAPTER V.

v. 1.

‘He went up into a mountain.’—A. V.

‘He went up into the mountain.’—R. V.

‘The mountain’, R. V.; why not, also, ‘the man’, ch. iv, 4, or ‘under foot of the men’, v. 13, etc.

It is a mistake always to render the Greek article; since the idiom thereof differs in English. *Tò ὅπος* cannot be ‘the mountain’, as if (1) there were only one mountain in that land; or as if (2) the place were told in which the Saviour was, and whence He went up into the mountain near it. But that place

is not mentioned, so neither is *τὸ ὄρος* ‘the mountain’ known, into which He went. It cannot, therefore, be ‘the mountain’ in English, though it is so in Greek; because, whereas, *τὸ ὄρος* in such cases as this, and as in ch. xiv, 23; xv, 29; S. Mark vi, 46; S. Luke vi, 12; viii, 32; ix, 28; S. John vi, 3, 15, etc., is said in the sense of ‘up hill’, relatively to the plain, ‘the mountain’ points to one mountain in particular. But which? Therefore must it be ‘a mountain’ in English; and A. V. is right. The case is different when *τὸ ὄρος* is qualified, as in ch. xxvi, 30; xxviii, 16, *τῶν ἐλαῖων, εἰς τὸ ὄρος οὐκ ἐτράξατο*, etc. In ch. xxiv, 16, *φευγ. ἐπὶ τὰ ὄρη*, is rightly rendered, ‘flee to the mountains’—the chain beyond Jordan, seen and known of every inhabitant of Judæa.

v. 3.

‘Blessed are.’—A. V.

‘Blessed are.’—R. V. Less correct; and so throughout.

The adjective *μακάριοι οἱ*, is used like, ‘happy those who’, and other adjectives in English. ‘Blessed’, however, being a participle, requires the copula ‘are’, that should be in italics, in a careful translation.

v. 6.

‘They which do hunger and thirst after righteousness.’—
A. V.

‘That hunger and thirst after righteousness.’—R. V.

R. V. is correct. There is no apparent reason why A. V. should lay greater emphasis than the Greek, in saying, ‘do hunger and thirst’.

v. 9.

‘The children of God.’—A. V.

‘Sons of God.’—R. V.

‘Sons of God’ for ‘children of God’, is a Hebraism which is consecrated by use in the New Testament, but which is not idiomatically correct in English, in which ‘sons of God’ means only ‘male children of God’.

The Revisers have adopted this rendering: ‘sons of the bride-chamber’, ‘sons of the resurrection’, the ‘sons of this world’, etc., as if only ‘sons’ were to rise again, or to marry.

It is a Hebraism in Greek, and a mistake in English. A. V. ‘children’, the meaning of *vioi* here, is much the best.

v. 10.

‘They which are persecuted.’—A. V.

‘They that have been persecuted.’—R. V.

There is no reason why the past part. pass. δεδιωγμένοι should be taken strictly in a past tense, as if none but those ‘who have been persecuted are blessed’. (1.) The perfect often has a past-present sense. (2.) The following verse, ‘Blessed are ye when men shall persecute you’, shows that blessing is given even during the persecution. (3.) Neither S. Chrysostom, nor Theophylact, take it in the past tense only; the latter of whom says: Οὐ μόνον οἱ μάρτυρες διώκονται—‘that not martyrs alone are persecuted’, but almost in the words of S. Chrysostom, ‘all those who stand up to defend righteousness’.

Of the Old Versions: *Syr.* and *Memph.* read, ‘have been persecuted’; *Arm.*, ‘when they may be persecuted’; *Slav.* and *Georg.*, ‘the persecuted’; *Arab.*, ‘being persecuted’; *Eth.*, ‘are (or shall be) persecuted’.

v. 11.

‘Shall revile.’—A. V.

‘Shall reproach.’—R. V.

Very little difference; as ὀνειδίζειν means both. R. V. might perhaps be the more correct of the two.

‘And shall say.’—A. V.

‘And say.’—R. V.

Here A. V. is best, not only for rhythm, but also for the sake of clearness. One ‘shall’ for all these verbs, is not enough.

v. 13.

‘His savour.’—A. V.

‘Its savour.’—R. V.

R. V. is most correct, of course; but one likes A. V. nevertheless.

‘And to be trodden.’—A. V.

‘And trodden.’—R. V.

A. V. is best; better rhythm, better emphasis, better sense.

v. 14.

'That is set on a hill.'—A. V.

'Set on a hill.'—R. V.

R. V. is most literal; but A. V. is more emphatic, and quite as correct.

v. 15.

'Light a candle.'—A. V.

'Light a lamp.'—R. V.

R. V. is more literally correct than A. V.; but the rendering is not strictly true. There is no word in English to render *λύχνον*, a small earthenware, bronze, or silver lamp, as the case might be, that was placed upon a stand of wood in the poorer homes, and of marble or of metal in the richer ones. For 'lamp' is properly *λαμπτάς*, a different article of domestic furniture. Yet R. V. 'lamp' comes nearer the truth than A. V. 'candle'. But one prefers the familiar 'candle', which also gives better cadence to the sentence—to the strange 'lamp'. Moreover, either term must be explained, in order to be understood; the ruling idea being—light.

'On a candlestick.'—A. V.

'On the stand.'—R. V. Better, of course; for 'a lamp'. But see S. Luke, xi, 36.

'And it giveth light unto.'—A. V.

'And it shineth unto.'—R. V.!

A. V. is assuredly best. 'To give light to' is usual and correct; 'to shine to or unto' any thing, is unusual and incorrect. 'To shine' is neuter, and, therefore, cannot be used as a transitive verb; 'to shine unto all men', is, therefore, bad grammar; but 'to shine before men', or 'to shine forth, or upon', etc., is right. One hardly knows what to think, at having to notice such matters to a company of scholars. If so with 'the tongue wherein they were born', how with Greek and Hebrew?

v. 16.

'Let your light so shine.'—A. V.

'Even so let your light shine.'—R. V.

Much better; a real improvement. The effect of *οὕτως* in

antithesis is lost in A. V. but is well given in R. V. The rendering of A. V. does not connect this verse with the preceding, the meaning of which is, that our light should shine before all men, like that of a lamp in the room, so that they, seeing, etc. Whereas, A. V. ‘so—that’, means that, any how, and independently of the comparison, our light should so shine, that ‘men, seeing it’, etc.

v. 17.

‘That I am come.’—A. V.

‘That I came.’—R. V.

Here, however, A. V. is much the best, although R. V. is apparently more literal.

But (1) the Greek aorist stands for perfect, pluperfect, present, and even future. (2) In English ‘came’, perfect only, tells of a circumstance that took place; but ‘is come’, of one that took place, and whose consequences last up to the present time. Now (3) our Saviour’s official or ministerial work was only beginning; He was actually fulfilling the Law, and would, later on, fulfil to the uttermost the words of the prophets. So that A. V. ‘I am come’, for *ἡλθον* is suitable, and a good rendering. The Revisers render *ἡλθεν* by ‘is come’, in S. John xv, 22; xvi, 21; Rev. vi, 17; xiv, 7, 15; xix, 7, because they could not help themselves; why then not here also?

v. 18.

‘Till...pass’—‘not...pass.’—A. V.

‘Till...pass away’—‘not...pass away.’—R. V.

R. V. is best, and more uniform with parallel passages, ch. xxiv, 34, 35; S. Mark xiii, 30, 31; S. Luke, xxi, 32, 33, where A. V. has ‘pass away’.

‘Till all things be fulfilled.’—A. V.

‘Till all things be accomplished.’—R. V.

The only difference between these two renderings is, that A. V. is more flowing, and in much better rhythm than R. V.

v. 19.

‘He shall be called.’—A. V.

‘Shall be called.’—R. V. Better.

'The same shall be called.'—A. V.

'He shall be called.'—R. V.

Oὗτος cannot, of course, be left out. Yet 'whosoever...he shall', R. V., or 'whosoever...the same shall', A. V., read more awkwardly than ὁ...οὗτος, because ὁ is not 'whosoever', but 'he that'. For 'he that shall break and teach — shall be called; but he that shall do and teach, the same shall', etc.

The Old Versions read: *Syr.*, *Pesh.*, 'Every one who shall be'; *Philox.*, 'He then that shall'; *Sahid.*, 'But he that shall'; *Memph.*, 'He then that shall'; *Arm.*, 'Whoever shall'; *Slav.*, 'He that ever (or haply) shall'; *Georg.*, 'If one shall', or 'should'; *Arab.*, 'But he that brake'; *Eth.*, 'He then that shall'; *Goth.*, 'He who'. And they all render *οὗτος* beautifully in their several idioms; at the same time giving (except *Goth.*) different emphasis to ὁ εἰν αὐτῷ—ὁ δ' αὐτῷ. But these beauties cannot be translated.

v. 20.

'Scribes and Pharisees.'—A. V.

'Scribes and Pharisees.'—R. V.

The Revisers might well have corrected this sentence, which, although consecrated by use, is nevertheless incorrect. The 'Scribes and Pharisees' were not one, but two distinct classes of men; therefore was their righteousness 'the righteousness of the Scribes and of the Pharisees'.

v. 21.

'By them of old time.'—A. V.

'To them of old time.'—R. V. Obviously best.

v. 22.

'That whosoever is angry.'—A. V.

'That everyone who is angry.'—R. V.

Of the two, R. V. is the most literal. And so read *Syr.*, *Memph.*, *Arm.*, *Arab.*, *Eth.* (*i.e.*, 'all who', 'every one'); *Slav.*, 'every'; *Georg.*, 'he who'; *Goth.*, 'every one'.

'Without a cause,' A. V.

R. V. omits this, because it is not in the Vatican and Sinaitic MSS.; but it is in all the Old Versions, except the *Ethiopic*. Some (*Syr.* and *Memph.*) adopt the Greek term *εἰκῆ*, others render it by a term of their own. This authority

is greater in favour of this clause, than that of any one or two MSS.

‘Of hell fire.’—A. V.

‘The hell of fire.’—R. V.

Not only is R. V. incorrect, but it seems to imply that there are divers kinds of hells; some with, others without, fire. ‘*H γέεννα τοῦ πυρός*, is ‘the Gehenna of the fire’. We need not here refer to Talmudic and Rabbinical descriptions of their Gehenna; but the article in *τοῦ πυρός* evidently points to ‘the fire’ of hell as to the chief object in question, which is adequately rendered ‘hell-fire’, A. V., whereas R. V. makes ‘the hell’ to take the place of it.

The Old Versions render the Greek literally, except *Arab.*, that reads ‘fire of Gehenna’.

v. 23.

‘Therefore, if thou bring thy gift to the altar.’—A. V.

‘If, therefore, thou art offering thy gift at the altar.’—R. V.

(1). The rhythm of A. V. is incomparably better than in R. V. (2). ‘Therefore, if’, A. V., is more didactic, and in better keeping with what comes before, than ‘If, therefore’, R. V., which is more common-place and more colloquial. (3). ‘To bring a gift’ is accepted in many instances throughout the Old Testament for *προσφέρειν*, and renders it well. (4). ‘*Ἐπὶ* with the accus. means ‘to, towards, before’, etc., as in ch. x, 18, S. Luke, xii, 2, where several MSS. read *ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγ.*, ‘when they shall bring you unto the synagogues and magistrates’; *ἐπὶ βασιλεὺς*, ‘before kings’; *ἐπὶ τὸ τελώνιον*, ‘at the receipt of custom’, ch. ix, 9, and in numberless other instances. So that here no change is necessary.

The Old Versions read: *Syr.*, ‘thou art bringing thy corban or gift’; ‘*al madbekho*, at, upon, to, towards’, or ‘before the altar’; *Memph.*, ‘upon’; *Arm.*, ‘when thou shalt bring thy gift upon the table’, or ‘altar’; *Slav.*, ‘to the altar’; *Georg.*, ‘upon the altar’; *Arab.*, ‘upon’; *Eth.*, ‘in, into, unto’; *Goth.*, ‘to the altar’.

That *ἐπὶ* here is not ‘upon’, R. V., but ‘to the altar’, A. V., is further proved by what follows: *ἄφες...ἔμπροσθεν τοῦ θ.*

'leave there thy gift before the altar'. It would hardly be first offered upon the altar, then taken down, and laid before it, though S. Chrysostom seems to understand it so. Therefore is A. V. much the best; and no doubt King James's Revisers compared these two verses together, ere they rendered ἐπὶ τῷ θυσιαστήριον.

v. 23.

'In the way with him.'—A. V.

'With him in the way.'—R. V.

R. V. changes for the worst. A. V. reads much the best.

'At any time.'—A. V.

'Haply.'—R. V.

See ch. iv, 6. A. V. is best.

v. 26.

'Till thou hast.'—A. V.

'Till thou have.'—R. V.

The certainty—'Verily I say'—that he will not come out of prison until he has paid his debt, requires the indic. 'has' (or subj. of certainty) and not 'have', which is of doubt or uncertainty. So that A. V. is correct.

v. 27.

'By them of old time.'—A. V.

R. V. omits this, without note or warning, because it is not in the Vatican and the Sinaitic MSS. But many other MSS. have this clause; as also *Syr. Philox.*, which marks it as having been left out in the first *Syr.* translation; *Arab.* and *Vulg.* and *S. Chrysostom*, also have it; but *Memph.*, *Eth.*, *Goth.*, *Arm.*, *Georg.*, *Slav.* omit it. So that it may remain in A. V. Such changes only puzzle without being of the least use. It should be corrected, however, to 'to them of old time'.

v. 28.

'That whosoever.'—A. V.

'That every one that.'—R. V.

R. V. is more literal than A. V., though the meaning is the same; for πᾶς ὁ, 'all', or 'every one', who, and 'whosoever', are one. At the same time 'that', twice repeated within four words, is bad; 'that every one who', would have been better and more flowing.

v. 29.

‘Offend thee.’—A. V.

‘Causeth thee to stumble.’—R. V.

A. V. uses the subj. after ‘if’, rightly; for it is not certain the offence will happen. R. V. uses the indic., not so well.

Many will probably think the Revisers ill-advised in rejecting the well-understood verb ‘to offend’, and in choosing ‘to stumble’, which is far less readily intelligible, and liable to greater misconception. Thus, ‘if thy right eye offend thee’, is understood of everybody; but the readiest construction put by many upon the words, ‘if thy right eye causeth thee to stumble’, will be ‘if the eye is bad and thy sight defective’. So also upon ‘if thy foot causeth thee to stumble’—‘if thou art halt or lame of that foot’; because ‘to stumble’, when used, comparatively seldom, in a figurative sense, is always construed with some word to show it is so taken. Thus, ‘to stumble at the word’, ‘at the law’, ‘thou shalt walk, and thy foot shall not stumble’; ‘the proud shall stumble and fall’; likewise ‘an occasion of stumbling’, etc. Whereas ‘to offend’, which answers the purpose, is, unlike ‘to stumble’, understood morally rather than literally.

Therefore, ‘to stumble’, when said absolutely, makes strange sense of many a passage; as in ch. xiii, 21; xviii, 6, 8; xxiv, 10; S. Luke, xvii, 2; S. John i, 61; xvi, 1, where ‘to offend’ is not liable to the same objection. The Revisers themselves must have found ‘to stumble’ unmanageable, even for them, since they have retained ‘offend’ in ch. xiii, 57; xv, 12; xxvi, 31, 33; S. Mark, vi, 3; xiv, 27, 29; why then not throughout with A. V.?

The Old Versions read: *Syr.* ‘is a stumbling-block’; *Arm.*, ‘If...offends thee’, ‘or causes thee to trip, or stumble’; *Goth.*, ‘If...hinder, or offend thee.’ *Memph.* adopts the Greek term. *Eth.*, ‘If...cause thee to err, mislead thee; *Arab.*, ‘If... offend, mislead, or deceive thee’, or ‘or make thee trip or stumble’.

v. 30.

‘And not that thy whole body should be cast into hell.’—A. V.

‘And not thy whole body go into hell.’—R. V.

R. V. 'that one...should...and not...go', seems strange grammar. 'That...should', must, of course, be repeated, as in A. V., which is better English and better sense.

R. V. seems to overlook the Greek subjunctive in the second half of the sentence, which in R. V. is nowhere.

'Be cast into hell.'—A. V.

'Go into hell.'—R. V.

'Απέλθη is not 'go', but 'go away', or 'depart'. But as it is difficult to see how a body, when dead, can either 'go', 'go away', or 'depart', we cannot wonder at several MSS. having βληθῆ 'be cast', which reading both the Received Text and the A. V. have wisely followed.

The Old Versions read: *Goth.*, 'fall', or 'be cast into'; *Syr.*, *Pesh.*, 'fall into'; *Philox.*, 'be cast into'; *Memph.*, 'go'; *Arm.*, *Georg.*, 'fall into'; *Eth.*, 'be cast into'; *Arab.*, 'be cast into', or 'fall'; *Slav.*, 'be cast into'. So that A. V. is best.

v. 31.

'It hath been said.'—A. V.

'It was said also.'—R. V.

R. V. is best for ἐρρήθη δέ. But it matters little, since δέ is omitted in *Syr.*, *Arab.*, *Georg.*, and *Eth.*, and a few MSS.

v. 32.

'Whosoever shall put away.'—A. V.

'Every one who putteth away.'—R. V.

For 'whosoever'—'every one', see v. 28.

R. V. follows the Vatican and Sinaitic MSS., πᾶς ὁ ἀπολύων. A. V. follows the Received Text, πᾶς ὁ ἀπολύσῃ. *Syr.*, P. and Ph., *Goth.*, *Slav.*, also follow the Vatican MS.; but *Arm.*, *Georg.*, *Arab.*, *Eth.*, and *Memph.* follow the Received Text, ἀπολύσῃ; so that A. V. is also right.

'Causeth her to commit adultery.'—A. V.

'Maketh her an adulteress.'—R. V.

This looks like a distinction without a difference, because the Vatican MS. has μοιχεύω and the Received Text μοιχάω, between which there is little enough to choose.

Of the Old Versions, *Goth.* reads: 'Maketh her commit adultery; so also *Syr.*, P. and Ph., *Memph.*, *Eth.*, *Arm.*, *Georg.*,

and *Slav.*, and one *Arab.* Another *Arab.* reads ‘adulteress’. So A. V. is best.

But how can R. V. render ὅ...γαμήσας by ‘whosoever shall marry’? Surely ὁ...γάμος is less ‘whosoever’ than ὅ...ὅ at v. 19. And γαμήσας aor., part., is only future by license.

‘That is divorced.’—A. V.

‘When she is put away.’—R. V.

A. V. probably chose ‘divorced’ from ‘the letter of divorce-ment’. R. V., however, reads well. Either rendering is right; therefore is no change necessary.

v. 33.

‘By them of old time.’—A. V.

‘To them of old time.’—R. V.

Right, of course, as at v. 21, 27.

v. 34.

‘By heaven.’—A. V.

‘By the heaven.’—R. V.

This sounds very strange; because it is a Greek, but not an English, idiom. For the LXX renders the Hebrew ‘heavens’ (it has no singular) by ὁ οὐρανός in numberless instances, in which there is no article in the Hebrew; hence, ‘the heaven’ A. V., in Deut x, 14; 1 Kings, viii, 27, xviii, 45; Jer. li, 15, etc., means ‘the vault of heaven’. Now, God’s throne is beyond that; for ‘the heaven, even the heavens of heavens, cannot contain Him’, 1 Kings viii, 27. So that A. V. ‘heaven’, which implies ‘heaven, and the heavens’, is best, and R. V. worst.

‘It is God’s throne.’—A. V.

‘It is the throne of God.’—R. V.

Here, however, R. V. has the best of it. Either of these genitives will do, but R. V. is in best rhythm.

v. 35.

‘It is his footstool.’—A. V.

‘It is the footstool of his feet.’—R. V.

R. V. is not literal; and introduces a tautology which is intolerable in English, although it suits both the Greek and

Hebrew idioms. (1.) ‘Τποπόδιον τ.π. αὐτοῦ, is a Hebraism. (2.) The Hebrew, like the Greek term, does not mean ‘foot-stool’, but, anything under the feet, on which the feet stand or rest; it may be a stool, a mat, a pillow, or the bare ground. (3.) This is rendered in English, in such a case as this, by ‘stool’; and the stool, or resting place of his feet, is ‘his foot-stool’, A. V.

The Old Versions read: *Syr.*, P. and Ph., ‘for it is the stool (or trodden spot) that is under his feet’; *Goth.*, ‘the foot-board of his feet’; *Arm.*, *Georg.*, ‘the stool, or step for his feet’; *Memph.*, ‘the place on which his feet rest’; *Eth.*, ‘the trodden place, or stool of his feet’; *Arab.*, *id.*; *Slav.*, ‘the under-foot (*ὑποπόδιον*) of his feet’. But the combination of terms in these languages is either idiomatic, or, at all events, does not grate upon the ear, like ‘the foot-stool of his feet’, R. V.

‘Neither by Jerusalem.’—A. V.

‘Nor by Jerusalem.’—R. V.

If ‘neither’ is used here, ‘nor’ ought to begin the next verse, ‘nor shalt thou’; but King James’s Revisers eschewed such broken rhythm. Therefore did they begin with, ‘neither shalt thou’. Yet ‘neither’ twice in succession, is worse than ‘nor’ twice repeated after ‘neither’. So that of the two evils R. V. chooses the least. R. V. has a note ‘or towards Jerusalem’, for εἰς Ἱερ., but wisely keeps to ‘by’ in the text; seeing ὀμνύω ‘to swear’ is construed with or without prepositions, always rendered ‘by’ in English, ‘by heaven, by himself’, etc. Moreover, ‘to swear towards’ would almost read like ‘to swear at’.

v. 36.

‘Because thou canst not.’—A. V.

‘For thou canst not.’—R. V.

“Οτι means both. Yet is R. V. perhaps best; inasmuch as, not being able to make one hair white or black, is not the only reason why one ought not to swear by one’s head; it is wrong, any how; ‘the hair, white or black’, is only added to show what little power one has over one’s own head. So that R. V. ‘for’, is best.

v. 37.

‘But let your communication be.’—A. V.

‘But let your speech be.’—R. V.

R. V. wisely prefers the common reading ἔστω δὲ, ‘but let... be’, to the Vatican and Sinaitic ἔσται δέ, ‘but...shall be’. But we may doubt the rendering ‘speech’ for λόγος, instead of A. V. ‘communication’, which is understood to mean ‘intercourse by word of mouth’; whereas ‘speech’ has sundry meanings very different from that. The very words ‘yea’ and ‘nay’ shew that λόγος is meant here for conversation, or exchange of words with others; whereas ‘let your speech be’ may mean ‘say nothing but’...

‘Cometh of evil.’—A. V.

‘Is of the evil One.’—R. V.

The Revisers, in a note, say ‘or evil, as in v. 39, vi, 13’. If so, why then not keep to it, and why prefer that which—while it is no nearer the truth than A. V.—is yet likely to raise questions and needless strife of tongues?

(1.) Here we have ἐκ and ἀπό at ch. vi, 18; so that, evidently, ‘the evil One’ does not turn on the preposition. (2.) Τοῦ πονηροῦ being the gen. equally of τὸ πονηρόν n. ‘evil’, and of ὁ πονηρός, m. ‘the evil’, or ‘the wicked man’ or ‘person’ (as in ch. xiii, 39), who is to decide which is intended here? It is one of those cases which, being of necessity left to private interpretation, must often be rendered differently. Seeing then, that ‘of evil’, a good rendering in English for ἐκ τοῦ πονηροῦ, n. is a generic term which includes the manifold species ‘evil one’, ‘devils’, ‘demons’, and all their works, but is not liable to the same objections, A. V. wisely chose it.

It is idle to talk of ‘courage’ on the part of the Revisers in adopting ‘the Evil One’. If so, he was a courageous man who, some years ago, deliberately smashed the priceless Barberini Vase in the British Museum. Nay, if the Revisers had set to work with more honest veneration for the Authorised Version, and with more sincere love for the good of the people, than they seem to have done, judging from their work—they would have left this and many other passages untouched; and, in so doing, they would have shown sounder judgment and better taste.

The Old Versions render this literally according to their several idioms; whence it is impossible to tell for certain whether some of them understood it of ‘the evil’, or of ‘the Evil One’. *Arab.* has a masc. term, ‘wicked one’, or ‘man’, and *Slav.*, ‘of the enemy’. I shall recur to the subject in the next chapter.

v. 38.

‘That it hath been said.’—A. V.

‘That it was said.’—R. V.

See v. 31.

v. 39.

‘That ye resist not evil.’—A. V.

‘Resist not him that is evil.’—R. V.

Here, at all events, it cannot be ‘the Evil One’ whom we are told ‘to resist’, ‘clad in the armour of God’—and also ‘to fight manfully’. If, then, $\tau\hat{\omega} \pi\sigma\eta\rho\hat{\rho}$ here, is to be taken in a masc. sense, it must be one that is, not ‘evil’, but bad or wicked; and so refer to what follows. It may, however, be taken in a neuter sense, and mean, ‘a bad turn, evil circumstances’, etc. As above, this must be more or less of private interpretation. A. V., then, wisely chose the generic term, which answers every purpose; and that leaves every one free to specify it as he will.

The Old Versions read: *Syr.*, P. Cur. and Phil., and *Eth.*, *Arab.*, ‘that ye rise (or stand) not against (or before) evil’; *Memph.*, ‘that ye (contradict, or) resist not evil—not ‘the evil One’; In *Sahid.*, *Goth.*, ‘that ye resist not (at all) the evil’; *Armen.*, ‘not to stand against evil’; *Codex aur.*, *Vulg.*, ‘non resistere malo’; *A.-Saxon*, ‘not to struggle against what (or whom) does you evil’; *Georg.*, ‘not to withstand or resist evil’; *Slav.*, ‘not to set ourselves against, or resist evil’.

‘Shall smite thee.’—A. V.

‘Smiteth thee.’—R. V.

R. V. follows the Vat. and Sin. MSS., the A. V. follows others; as the Old Versions have also done. *Syr.*, P. and Ph., and *Slav.* read ‘smiteth’; *Goth.* ‘shall’ or ‘should smite’; *Memph.*, ‘shall smite’; so also *Arm.* and *Georg.*. But *Arab.* and

Ethiop. read 'hath smitten'; *Codex aur.* and *Vulg.*, 'percusserit'. So that A. V. may stand.

v. 40.

'Will sue thee at the law.'—A. V.

'Will go to law with thee.'—R. V.

R. V. is but *cacoethes mutandi*, for no reason whatever.

'*Thy* cloke also.'—A. V.

'*Thy* cloke also.'—R. V.

A. V. is the more correct of the two: for 'thy' is implied, but not expressed in the original.

v. 41.

'To go a mile.'—A. V.

'To go one mile.'—R. V.

'Is 'a mile' more or less than 'one' R. V.? One mile, also, does not read much better than A. V.

v. 43.

'Hath been said.'—A. V.

'Was said.'—R. V.

See v. 31.

v. 44.

'Bless them that curse you, do good to them that hate you.'
—A. V.

R. V. leaves out these beautiful words, without either note or comment, or the slightest misgiving. This is, indeed, 'constructing the Word of God' with more than common assurance. It is true that this clause is not in the Vatican and Sinaitic MSS., but it is found in other MSS., as also in *Syr.* P. and Phil., *Armen.*, *Arab.*, and *Slav.* Also in *Goth.*, *Georg.*, and *Eth.*, but these three omit ἐπηρεάζοντων. *Memph.* follows the Vatican MS., so that A. V. is here, also, in better company than R. V.

v. 45.

'That ye may be the children.'—A. V.

'That ye may be sons.'—R. V.

See v. 9.

v. 46.

'Them which love you.'—A. V.

'Them that love you.'—R. V.

The change is not worth making, though R. V., perhaps, reads best.

v. 47.

'Do not even the publicans so?'—A. V.

'Do not even the Gentiles the same?'—R. V.

R. V. affects to follow the Vat. MS., but does not render it correctly. 'Εθνικός, adj., is not 'a Gentile', but 'of Gentile, or of Gentiles.' In English, however, 'Gentile' is not an adjective, but a substantive. The only adjective in English for ἔθνικός is 'heathen'; but now that there are no more 'heathens', in modern English, the Revisers have used 'Gentiles' instead; but wrongly.

Several MSS., however, have τελάναι, 'publicans'; *Syr.*, *Peshito*; *Georg.*, *Goth.*, and *Arab.*. But *Syr. Phil.*, and *Eth.* read 'the nations' or 'Gentiles'; and *Slav.*, 'the heathens'. *Memph.* adopts the Greek term.

'Do...so.'—A. V.

'Do...the same.'—R. V.

The Received Text reads οὕτω, 'so', and the Vat. MS. τὸ αὐτό, 'the same'. Why make a change, and what does it matter?

Of the Old Versions, *Syr. P.* reads 'the same', but *Phil.*, 'so'; *Goth.*, 'the same'; *Memph.*, 'so' or 'thus'; *Armen.*, 'the same'; *Georg.*, 'thus' or 'so'; *Slav.*, 'thus', in the same way. So that A. V. does not stand alone, but in very good company.

v. 48.

'Be ye therefore perfect.'—A. V.

'Ye shall therefore be perfect.'—R. V.

Here R. V. is not wrong; but A. V. is right. Not only is the second part pl. imp. ἔστε not used in the New Testament, but in Greek, the future is often used in an imperative sense; or in exhortation. Thus οὐ μοιχεύσεις, S. Matt. xix, 18; Rom. xiii, 2; and μὴ μοιχεύσῃς, S. Mark x, 19; S. Luke xix, 20; S. James ii, 11, etc. See any good grammar; Matth. Butm., Kuhner, par. 447; Winer, 363; Viger, 198, etc.

All the Old Versions reader ἔστεθε, in the imperative.

CHAPTER VI.

v. 1.

‘That ye do not your alms.’—A. V.

‘That ye do not your righteousness.’—R. V.

What is ‘to do one’s righteousness’? It may be Hebrew, but it is not English. Besides, the meaning of it is explained by ἐλεημοσύνη in the next verse; so that to use ‘righteousness’ for ‘alms’ in the first verse, and ‘alms’ in the second, only because the Vatican MS. has it, is but needlessly to puzzle the reader.

No wonder, then, if several MSS., followed by the Received Text, have, in v. i, ἐλεημοσύνη, ‘alms’, which is the obvious sense of δικαιοσύνη, as a Hebraism.

Of the Old Versions, Syr. Peshito, uses *zedqoto*, for ‘alms’ throughout; here and at S. Luke xi, 41; xii, 33; Acts iii, 2, 3, 10; x, 2, 4, etc., which the later Philoxenian renders *mrakh-monuto*, acts of charity or compassion, ‘alms’. Showing that δικαιοσύνη in v. i, and ἐλεημοσύνη in v. 2, of the Vatican MS., may have been a slip of the pen of the copyist—for pens slipped then as they do now. But δικαιοσύνη, being understood in the sense of ἐλεημοσύνη, immediately following, it was allowed to remain, and religiously copied afterwards. In English, however, it makes no sense.

Goth., ‘act of pity, alms’; Armen., ‘pity, compassion, alms’; Georg., ‘act of pity, alms’; Memph., ‘your honourable gift’, v. i.; and ‘your mercy or pity, alms’, in v. ii; Slav., ‘your mercy, alms’; Eth., ‘your liberality, alms’; Arab., ‘your pity or compassion, alms’.

Not only is the reading of R. V. ‘righteousness’, objectionable, in that it gives literally the meaning of a term which is not understood now as it was then; but it is also likely to mislead. Alms and almsgiving are not ‘righteousness’, although they are one of the fruits of righteousness, if given from the heart and for the love of God. For, ‘though I bestow all my goods to feed the poor...and have not charity, it profiteth me nothing’. (1 Cor. xiii, 3.)

So that A. V. ‘Take heed that you do not your alms before men’ is right, and R. V. is an error in judgment.

‘Otherwise.’—A. V.

‘Else.’—R. V.

Cui bono? A. V. reads best.

v. 2.

‘When thou doest *thine* alms.’—A. V.

‘When thou doest alms.’—R. V.

A. V. inserts ‘*thine*’, which seems implied in the text, although ‘when thou doest alms’—a Hebraism—is said absolutely in the following verse. We have the more usual idiom in S. Luke xi, 41; xii, 33, where A. V. renders δοῦναι εἰλ. by ‘to give alms’, as usual.

‘Do not sound.’—A. V.

‘Sound not.’—R. V.!

Is not A. V. best? Why then alter it?

‘They have their reward.’—A. V.

‘They have received their reward.’—R. V.

Then, assuredly, if they ‘have received’ it, they ‘have it.’ ‘Απέχω is in the present: even in S. Luke vi, 24, ‘they receive’, or ‘they have’, would be preferable to ‘they have received’. So that here it is, ‘they have from’, or ‘receive’, or ‘have their reward’, which is most idiomatic.

Of the Old Versions: *Syr.*, P. and Ph., read, ‘have received’; *Goth.*, ‘receive’; *Armen.*, ‘that such is their reward’; *Georg.*, ‘receive’; *Memph.*, ‘have already received’, have received enough; *Eth.*, ‘have lost their reward’; reading ἀπέχοντο in its other sense. *Arab.*, ‘they have received’; *Slav.*, ‘they receive’.

v. 4.

‘Shall reward thee openly.’—A. V.

‘Shall recompense thee.’—R. V.

R. V. omits the usual and natural ‘openly’ on the authority of the Vatican and other MSS. But other MSS. also have it. And all the Old Versions have ἐν τῷ φανερῷ, except *Memph.* and *Vulg.*, so that A. V. may continue in such good fellowship, notwithstanding R. V. and the Vatican. But, alas! why ‘recompense’ for ‘reward’?

v. 5.

'And when thou prayest, thou shalt not be.'—A. V.

'And when ye pray, ye shall not be.'—R. V.

R. V. follows the Vatican MS. A. V. follows the Sinaitic and others.

Of the Old Versions : *Syr.*, P. and Phil. Cur., and *Slav.*, have 'when thou prayest'; all the others read, 'when ye pray'. 'When ye pray', however, seems out of place between 'thou', both before v. 2, 3, 4, and after 'but thou', v. 6, unless it be to keep up the parallelism between v. 1, 'Take heed that ye do not...therefore when thou', v. 2; and 'when ye pray', v. 5, —'but thou', v. 6.

'To stand praying.'—A. V.

'To stand and pray.'—R. V.

Why does not R. V. render the Vatican reading ἑστῶτες *προσεύχεσθαι*, by 'pray standing', which would be more literal and more correct? 'To stand and pray', are two separate acts, not necessarily connected together; whereas 'to stand praying', or 'to pray standing', says they are done at one and the same time. 'Besides, 'to stand and pray', like 'to try and do', etc., instead of 'try to do', 'stand to pray', are among familiar vulgarisms of style that had better be eschewed in a work of this kind.

The Old Versions read: *Syr.*, P. and Phil., 'they love...to stand...in order to pray'; *Goth.*, 'standing to pray'; *Memph.*, 'to stand...that they (may) pray' or 'to pray'; *Armen.*, 'to stand in prayer'; *Georg.*, 'to stand and to pray'; *Slav.*, 'standing to pray'; *Eth.* and *Arab.*, 'they love...the standing to pray', i. e., 'for them to pray'; *Vulg.*, 'stantes orare'. A. V., therefore, is right.

'They have their reward.'—A. V.

'They have received their reward.'—R. V.

See v. 2.

v. 6.

'Enter into thy closet.'—A. V.

'Enter into thine inner chamber.'—R. V.

Why make a change?

'And when thou hast shut thy door.'—A. V.

'And having shut thy door.'—R. V.

Why will not A. V. do ?

'Shall reward thee openly.'—A. V.

'Shall recompense thee.'—R. V.

Same as at v. 4.

v. 7.

'But when ye pray.'—A. V.

'And in praying.'—R. V.

Προσευχόμενοι is not 'in praying', which would be *ἐν τῷ προσεύχεσθαι*; but it is 'you praying'; and better, 'when ye pray'.

And so read, *Syr.*, P. and *Philox.*, 'when ye are praying'; *Memph.*, 'when ye shall pray'; *Sahid.*, 'if', or 'when ye shall pray'; *Goth.*, 'praying (plural you) then'; *Arab.*, *Armen.*, and *Georg.*, 'but when ye pray'; *Slav.*, 'praying then'; *Eth.*, 'when ye pray', or 'you praying'. So that A. V. is best.

'As the heathen do.'—A. V.

'As the Gentiles do.'—R. V.

A. V. is right, and R. V. is wrong; see ch. v, v. 47.

v. 8.

'Be not ye therefore.'—A. V.

'Be not therefore.'—R. V.

A. V. is right, and R. V. is wrong, here also. *Μὴ ὁμοιωθῆτε* is not, 'Be not like'; but 'be not like, you'. So that A. V. 'Be not ye,' is correct.

v. 10.

'Thy will be done in earth, as *it is* in heaven.'—A. V.

'Thy will be done, as in heaven, so on earth.'—R. V.

All the Old Versions read this verse like R. V. *Syr.* Cur., and the *A.-Saxon* alone have it as it is in A. V. But as the sense is precisely the same in either case, it seems unwise to alter the sweet and flowing words, every Christian child in the land is taught to lisp, into a jointed string of syllables to which one would not easily get accustomed.

'As we forgive our debtors.'—A. V.

'As we also have forgiven our debtors.'—R. V.

R. V. follows the Vatican MS., A. V. follows others; as do also *Syr.*, *P.* and *Philox.*, *Cur.*, *Goth.*, *Armen.*, *Georg.*, *Slav.*, *Arab.*, *Eth.*, and *Vulg.* But *Memph.* has the pres. subjunctive. So that A. V. is right in using the present, ‘as we forgive’.

v. 13.

‘But deliver us from evil.’—A. V.

‘But deliver us from the evil *One*.’—R. V.

It is a pity the Revisers had not the courage to resist the temptation of bringing him in; inasmuch as here it must be a matter of private interpretation, as we saw at ch. v, v, 37, 39, whether *τοῦ πονηροῦ* is the gen. of *τὸ πονηρόν*, n., ‘evil, the evil’, or of *ὁ πονηρός*, mas., ‘the evil one, or the bad or wicked man. So that when it is in the genitive or dative, the context and private judgment alone can help to settle whether *ὁ πονηρός* or *τὸ πονηρόν* be meant.

The preposition also used in the construction is not conclusive. Thus we have *ῥύσαι ἀπὸ τῶν ἐχθρῶν*, 2 Kings xix, 9; 1 Mac. xii, 15, etc., and *ἐξ ἐχθρῶν ἵσχ.*, 2 Kings xxii, 18; *ἐξ ἐχθρῶν δυνατῶν*, Ps. xvii, 20, etc.; *ἀπὸ θανάτου*, Pr. xi, 4, and *ἐκ θανάτου*, Pr. x, 2; 2 Cor. i, 10, etc. Neither is *ἀπό* said only of persons or places, *ῥύσαι ἀπὸ πασῶν τῶν ἀνομίων*, Ps. xxxviii, 12; Ez. xxxvii, 23; *ἀπὸ χειλέων ἀδ.*, Ps. cxix, 2; *ἀπὸ ὁδοῦ κακῆς*, Pr. ii, 11; *ἀπὸ πτώματος*, Job xxx, 17; *ἀπὸ τῆς ὀργῆς*, 1 Thess. i, 10; *ἀπὸ παντὸς ἔργου πονηροῦ*, 2 Tim. iv, 18; and *ἐκ τῶν διάγμων*, 2 Tim. iii, 11, etc.

So that as regards *ὁ πονηρός* and *τὸ πονηρόν*, the preposition alone is not a sufficient guide. In sundry passages where *ὁ πονηρός* and *τὸ πονηρόν* are in the nominative, as in S. Matt. xiii, 9; Rom. xii, 9; or, where the construction is plain; as in S. Matt. xiii, 38; Eph. vi, 16; 1 John ii, 3, 14; v, 18; and 1 Cor. v, 13, no one can make a mistake. Neither is it possible to misunderstand *ἐκ τοῦ πονηροῦ*, S. Matt. v, 37; or *ἀντ. τῷ πονηρῷ*, v. 39, as meaning aught but ‘evil’, or ‘the evil’ (*τὸ πονηρόν*).

Likewise our Saviour praying His Father for His own, *Ὕψη τηρήσῃ αὐτοὺς ἐκ τοῦ πονηροῦ*, S. John xvii, 15, could not mean that He should keep them either ‘from’ (?) or ‘out of’) ‘the Evil One’, as R. V. has it, but ‘out of evil’, or ‘out of the evil; be

saved, rescued, or spared, in their manifold trials in the midst of a wicked world. And that passage compared with 2 Thess. iii, 3, ὃς φυλάξει (ὑμᾶς) ἀπὸ τοῦ πονηροῦ, justifies the rendering of this in A. V., ‘who shall keep you from evil’. At the same time, καθὼς Καίν ἐκ τοῦ πονηροῦ ἦν, may be rendered, ‘of that wicked one’, or ‘of evil’, for ἐκ τοῦ πονηροῦ here, can be taken for the Hebraism *וְאַתָּה מֵאֹתוֹ*, as in S. Matt. xiii, 38.

Whence it follows, that this passage in the Lord’s Prayer, ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, is an open question, of private interpretation, whether by the Fathers or by their children; in which the choice depends on the feeling or persuasion of the reader; so that the translator has no right whatever to thrust his own notions upon others, by an authoritative rendering.

So true is this, that it seems to have escaped the Revisers, that in giving us ‘from the Evil One’ for ἀπὸ τοῦ πονηροῦ, they have given us, not the Greek, but a gloss of their own. Ἀπὸ τοῦ πονηροῦ, *à malo*, are the same words and the same sound for ‘from the evil’, ‘from evil’, and ‘from the Evil One’; the fancy of the hearer alone makes the difference in his own mind. That most of the Fathers understood it of the Devil is, of course, well known; yet is that only the construction they put upon the words, which they explained afterwards. But they left ἀπὸ τοῦ πονηροῦ, *à malo*, an open question for all readers. And had the Fathers, the Old Translators, and the modern ones, dealt with the Greek in their own translations as the Revisers have done with the English, they would have altered ἀπὸ τοῦ πονηροῦ, *à malo*, to ἀπὸ τοῦ διαβόλου, *a diabolo*; for this was the general opinion of the Fathers.

But they had greater respect for the Sacred Text and for the minds of their people, than the Revisers have shown. For they rendered the *one* Greek word by *one* equivalent only, in their own tongues, leaving it open (except the modern Greek that reads ἀπὸ τὸ πονηρόν, ‘from evil’, instead of ἀπὸ τὸν πονηρόν, ‘from the Evil One’), according to the A. V., but unlike the Revisers, who fain would force upon others their own views, as being the real meaning of a passage which they render in their own way, but not literally.

The only literal and truthful rendering of ἀπὸ τοῦ πονηροῦ

is either ‘from evil’ or ‘from the evil’. ‘From the Evil One’ is a gloss of the Revisers, who would have given proof of sounder judgment and of better taste, if they had let it alone, and kept to the rendering of the Authorised Version. They must have forgotten the warning of S. Ambrose (*Cain and Abel*, lib. i, c. 9.) ‘Cave ne incaute—dominicæ orationis divulges mysteria.’ But men will rush where angels would not tread.

The Old Versions read: *Syr.*, P. and Phil., *Georg.*, *Armen.*, *Slav.*, *Goth.*, *Arab.*, ἀπὸ τοῦ πονηροῦ. *Memph.*, ‘from the evil’; but *Sahid.*, ‘from the evil One’. Comp., 1 John v, 18, 19. *Cod. aur.* and *Vulg.*, ‘à malo’.

The Greek has only one word, *πονηροῦ*, so let the English have only one too, ‘evil’; and let every one understand it as he will. Had Our Saviour meant it to be aught but an open question, He would have explained it as He did His parables. But He did not. Whence we may safely conclude that the rendering of A. V. ‘deliver us from evil’, is best, since it implies not only our great enemy ‘the Evil One’, with his hosts of evil spirits, but all sin and shame, trouble and sorrow, grief and sickness, pain, suffering, and loss of every kind; so that in the words of S. Isidorus (Ep. iv, 24), *πᾶσαν εἰρωνελαν
ὑπερβάλλει*, ‘it is above all cavil’.

‘For thine is the kingdom, and the power, and the glory, for ever.’—A. V.

R. V. omits this doxology because it is not in the Vatican, Sinaitic and some other MSS. But it is found in versions older than any MS. extant. It is found in the *Syr.* Peshito (A.D. cc. 100), and in Cureton’s Syriac Gospels of a very ancient recension; also in *Syr.* Philox (A.D. cc. 550); in *Armen.* (A.D. cc. 400); in *Georg.* (A.D. cc. 450); in *Goth.* (A.D. cc. 360); in *Sahid.*, (A.D. cc. 300); in *Eth.* (A.D. cc. 400); in *Slav.* (A.D. cc. 800); in *Vulg.* and in *Pers.* of Tawos. But it is omitted in *Memph.*, *A.-Saxon*, and *Pers.* Wheloc.

It is also found in S. Chrysostom (Hom. xix in Matth.); S. Ambrose (*De Sacr.*, lib. v, c. 4); Lit. of S. James (Greek); Isidorus of Pel. (Ep. lib. iv, 24); Apostolic Constit. (? lib. iii, c. 18; but in lib. vii, c. 24, the Lord’s Prayer is given without

the doxology, which is also omitted by S. Cyril of Jerusalem (Catech. Mystag. v). Theophylact and Euthymius Zigab. also give it.

With such authorities, what is the use or the wisdom of denying this doxology to English Christians, who have repeated it for centuries past, and who will yet repeat it, God willing, for centuries to come? In sooth, one hardly knows how to take Dr. Ellicott's self-sufficient assertion: 'Due recognition of the best judgments of antiquity will, I hope and believe, be rarely looked for in vain. In all more difficult passages, we have ever given especial heed to the great early versions, and to the voice, wherever it could be heard in the same language as that which we were translating, of primitive and patristic antiquity.' (See *Times*, May 18.)

v. 16.

'That they may appear unto men.'—A. V.

'That they may be seen of men.'—R. V.

"Οπῶς φανῶσι is, properly, 'that they may appear'; for φαίνειν is the technical term used both by astronomers, such as Aratus, Eratosthenes, etc, and by astrologers also, like Manetho, for 'the appearance' of stars and other celestial bodies. 'To appear', however, refers to the person or thing seen; whereas 'to be seen', belongs to those who see; and is done by them. A. V., therefore, wisely rendered ὅπως ἄν φανῶσι in v. 5, 'that they may be seen', standing conspicuously; but here also 'that they may appear'—their face and exterior showing that they fast, whether others look at them or not.

A. V. then is best; and agrees with *Memph.*, 'to appear' or 'be manifested', or 'to confess'; *Georg.*, 'to appear', as a vision; so also *Armen.*, *Slav.*, *A.-Saxon*, *Arab.*, and *Pers.* But *Syr.*, *P. Ph.*, and *Cur.*, *Goth.*, and *Eth.*, read 'be seen'.

v. 17.

'Thine head.'—A. V.

'Thy head.'—R. V. Better.

v. 18.

'That thou appear not.'—A. V.

'That thou be not seen.'—R. V. See v. 16.

'Shall reward thee openly.'—A. V.

'Shall recompense thee.'—R. V.

See v. 6. Here *Armen.*, *Georg.*, *Slav.*, *Eth.*, and *Arab.*, have 'openly'; but *Syr.*, P. Ph. and Cur., *Goth.*, *Memph.*, *A.-Saxon*, and *Pers.*, omit it. A. V., therefore, is not wrong, but in good company.

v. 19.

'Doth corrupt.'—A. V.

'Doth consume.'—R. V.

'Αφανίζει, as in v. 16, where both A. V. and R. V. render it 'disfigure'. 'To consume', means to eat up (food), waste (by famine), or destroy entirely, as by fire. But neither rust nor moth 'consumes' either iron or raiment; it disfigures, corrupts, and frets. A. V., therefore, is best, and reads best; and it also agrees with :

Syr. P. that uses the same word in both verses, 'corrupt, injure, or destroy'; *Syr.*, Phil., also, in another term. But *Syr.* Cur. render ἀφανίζονται, v. 16, by 'blacken, render dark, sallow and sullen', and here same term as *Syr.* P. So also *Memph.*, in v. 16, 'make sorry or sorrowful', but here 'corrupt' or 'destroy'; *Goth.*, in both verses, 'injure' or 'destroy'; so also *Armen.*, *Georg.*, *A.-Saxon*, and *Eth.*. But *Slav.*, *Arab.*, and *Pers.* render the Greek in verses 16 and 19 by two different terms, like A. V., none of which, however, means 'to consume', i.e., to destroy entirely.

'Do not break through and steal.'—A. V.

'Do not break through nor steal.'—R. V.

R. V. is literal, οὐ...οὐδέ; but A. V. agrees with *Memph.*, *Goth.*, *A.-Saxon*, *Armen.*, and *Georg.*. But *Slav.* agrees with R. V., while *Arab.*, *Syr.* and *Pers.* read 'not...and not'. The idea in A. V. and in R. V. differs. A. V. implies that thieves break through in order to steal, which is correct. R. V., however, makes the 'breaking through' and 'the stealing', independent of each other. The change was not worth making.

v. 21.

'Where your treasure...there your heart.'—A. V.

'Where thy treasure...there thy heart.'—R. V.

R. V. follows the Vat. and Sin. MSS. But A. V. follows

other MSS., as well as *Syr.*, *P. Phil.* and *Cur.*, *Goth.*, *Slav.*, *Armen.*, *Georg.*, and *Arab.* But *A.-Saxon*, *Eth.*, *Codex aur.*, *Vulg.*, and *Pers.*, *Whel.*, read ‘thy...thy’. *S. Chrysostom* reads $\eta\kappa.\tau\bar{v}$ $\dot{\alpha}\nu\theta\rho\omega\pi\bar{o}v$. So A. V. may remain.

v. 22.

‘The light of the body.’—A. V.

‘The lamp of the body.’—R. V.

R. V. is not quite literal; for $\lambda\bar{u}\chi\nu\bar{o}s$, as we saw at ch. v, 15, is not equivalent to ‘lamp’, as now understood. Moreover, ‘a lamp’ may be lighted or not, whereas $\lambda\bar{u}\chi\nu\bar{o}s$ is never used apart from the idea of its burning and giving light, $\delta\lambda\tau\bar{v}\dot{\alpha}\sigma\tau\rho\pi\bar{v}\phi$. *S. Luke xi*, 36, etc. The leading idea of ‘light’ is here implied in $\lambda\bar{u}\chi\nu\bar{o}s$, and is therefore well rendered thus in A. V. Most of the Old Versions render the Greek literally; but their rendering implies ‘light’. Thus *Slav.* renders it by a term that means ‘light giver’; *A.-Saxon*, ‘light’; *Vulg.*, ‘lucerna’; *Eth.*, ‘burning and shining’, etc. So that A. V., although not literal, is correct and faithful, especially when compared with ‘thy body shall be full of light’.

v. 23.

‘How great is that darkness.’—A. V.

‘How great is the darkness.’—R. V.

A. V. is correct, and R. V. is but an affected rendering of the article which (1) is not always used in English as in Greek; and (2) is often used for the dem. pr., ‘this’ or ‘that’, according to the context. R. V. means darkness anywhere; A. V., and the Greek, mean that the darkness of the body is great.

Of the Old Versions, *Syr.*, *P.* and *Cur.* read: ‘thy darkness’; but *Phil.*, ‘the darkness’; *Goth.*, ‘the’ and ‘that darkness’; *A.-Saxon*, ‘the’ and ‘those darknesses’ (it has no sing.); *Slav.*, ‘this darkness’; *Georg.*, ‘that darkness’; *Armen.*, ‘this’ or ‘the darkness’; *Memph.*, ‘the darkness’; *Arab.*, ‘the darkness’; *Eth.*, ‘that darkness of thine’; *Pers.*, ‘thy darkness’. So that A.V. is correct enough.

v. 25.

‘Take no thought for your life.’—A. V.

‘Be not anxious for your life.’—R. V.

A. V. is very good English, is perfectly well understood,

and has become a household word that never misleads ; for it is understood to mean ‘not to feel anxious or full of care’. Surely, we may preserve the good and vigorous tongue of yore, as fresh now as ever, and not have it lowered to the style of every day. The same word is used in Phil. iv, 6, which A. V. renders : ‘Be careful for nothing’, altered by the Revisers ‘In nothing be anxious’ ! Had they thought of that rhythm they profess to imitate, they would have chosen, ‘Be anxious in (or for) nothing’, which runs better than their stiff and rugged, ‘In nothing be anxious’. Yet they would have done best to let it alone.

The Old Versions read : *Memph.*, ‘do not take care’, or ‘thought’ ; *Syr.*, *P.* and *Cur.*, ‘be not anxious’ ; but *Phil.*, ‘think’ or ‘meditate not’ ; *Goth.* and *A.-Saxon*, ‘be not anxious about your soul’ ; and so the rest literally. Here, however, $\tau\hat{\eta} \psi\nu\chi\hat{\eta}$ \dot{v} . is a Hebraism, well rendered ‘your life’ in A. V. But one might almost have expected ‘your soul’, in the literal R. V.

‘Than meat...than raiment.’—A. V.

‘Than the food...than the raiment.’—R. V.

A. V. is clearly sufficient, and well understood. Besides, it runs so much more smoothly than R. V., with its article at which the tongue stumbles. Moreover, it is not so idiomatic here in English as it is in Greek ; for oftentimes words with the article must be taken in a generic sense. Not only is ‘food’ and ‘raiment’ better English than ‘the food’ and ‘the raiment’, which require a complement after them, but the contrast between the value of ‘life’ and ‘body’, and the comparative meanness of ‘food’ and ‘raiment’, is best shown by affixing the article to ‘life’ and to ‘body’, and leaving ‘food’ and ‘raiment’ without it. So A. V. is best.

v. 26.

‘Behold the birds of the air.’—A. V.

‘Behold the birds of the heaven.’—R. V.

Did the Revisers think such an alteration would ever prove acceptable ? $\Tau\pi.\tau\hat{\eta}\nu\omega\nu$ is a Hebraism, idiomatic and general in the LXX and in the New Testament, for the ‘fowl God created to fly in (or upon) the face of the firmament of

heaven', Gen. i, 20. But 'the face of the firmament of heaven', is, for us, who live under it, the space that reaches unto the blue sky overhead, or 'vault of heaven'. And this space is not 'the heaven'; it is 'the air', or in R. V. style, 'the atmosphere'. Therefore the words *τὰ π. τοῦ οὐρανοῦ*, a Hebrew and Greek idiom, is well rendered in A. V. by the corresponding English idiom, 'birds of the air', and not 'birds of the heaven', which is incorrect; for most birds 'fly in the air' 'towards heaven'; but no bird ever flies 'in the heaven'.

'Behold...for they sow not...neither...yet.'—A. V.

'Behold...that they sow not...neither...and.'—R. V.

A. V. is much the best; and R. V. is hardly grammatical.

(1.) 'Behold', although a verb, is yet an interjection, like 'lo!' that closes the sentence. 'Lo, he comes', 'Behold, he comes', not 'Behold, that he comes', but 'Behold him coming'; because 'Behold', as an active verb, governs the acc. without preposition.

Here, however, the Saviour's purpose seems to be to point to the birds of the air, being supported by Our Father in heaven, without their making provision for themselves. Their 'not sowing' is, so to speak, incidental. Whereas, if the construction of R. V. were tolerable, the object would seem to be, not that the birds are fed by God, but that they neither sow nor gather into barns, which is assuredly not the main point.

(2.) "Οτι in this place, as in many such, is not only idiomatic, but does not necessarily mean 'that'; and is never construed with *ἴσον* in the sense of 'behold', interj., although it is rightly placed after *ἐμθέπειν*, 'to behold, notice, or consider, as in this place.'

(3.) A. V., 'yet your heavenly Father', renders exactly *καὶ ὁ π.* that cannot possibly be 'and your heavenly Father'. The construction and language of A. V. is perfect; that of R. V. is perhaps intelligible in these days of careless writing; but it is assuredly not grammatical.

'Are ye not much better than they?'—A. V.

'Are not ye of much more value than they?'—R. V.

Alas, for the rhythm of R. V.!

Διαφέρειν, however, means 'to differ', and *μᾶλλον* with a

neg. means ‘rather’; so that *οὐχ ὑμεῖς μᾶλλον διαφέρετε* means ‘do ye not rather differ from them?’ Whence it appears that A. V. is not only more correct, but also more flowing, than the long and rugged R. V. Some MSS. add *πολλῶ* ‘much’, yet neither the Vatican nor the Sinaitic MS.; how, then, come the Revisers to have adopted it? It is omitted in *Syr.*, *P.* and *Cur.*, but *Phil.* has it. ‘Much’ is also omitted in *Memph.*, *Goth.*, *A.-Saxon*, *Slav.*, *Pers.*, and *Armen.*; but it is rendered in *Arab.*, *Eth.*, and *Georg.* All these versions render *μᾶλλον διαφέρετε* here, by, ‘rather better’, ‘more excellent’, ‘better’, etc., but not by ‘of more value’. *Codex aur.*, ‘magis plures’.

v. 28.

‘And why take ye thought for raiment?’—A. V.

‘And why are ye anxious concerning raiment?’—R. V.

A vowel after ‘anxious’, instead of a consonant, would have made better rhythm; and ‘anxious about’ would be quite as well as ‘anxious concerning’; neither of which, however, is equal to ‘take ye thought’.

v. 30.

‘Wherefore, if God so clothe.’—A. V.

‘But if God doth so clothe.’—R. V.

‘Wherefore’, A. V., which expresses a consequence, renders *εἰ δέ* in this place better than ‘but if’, R. V., which is apparently more literal. For the sense is: ‘Since, then, God clothes the grass...shall He not’, etc. But why should ‘doth’ be introduced where it is not needed?

v. 31.

‘Wherefore take no thought.’—A. V.

‘Be not therefore anxious.’—R. V.

See above, v. 25 and 28.

v. 33.

‘But seek ye first the kingdom of God.’—A. V.

‘But seek ye first his kingdom.’—R. V.

R. V. follows the Vatican MS. But A. V. follows others, and agrees with *Syr.*, *P.* *Phil.* and *Cur.*, *Armen.*, *Georg.*, *Slav.*, *A.-Saxon*, and *Pers.*

But R. V. agrees with *Eth.* and *Memph.* So that A. V. may well remain as it is.

v. 34.

'Take therefore no thought.'—A. V.

'Be not therefore anxious.'—R. V.

See above, v. 25 and 28.

'Shall take thought for the things of itself.'—A. V.

'Shall be anxious for itself.'—R. V.

Were the Revisers in earnest, and can 'a day' be anxious for itself? *A.-Saxon* is better assuredly: 'the morrow shall take care of itself'. *Syr.*, *Phil.*, also 'the morrow shall think of its own things' or 'matters'; *Memph.*, 'shall take thought for itself'; *Slav.*, 'the morrow will trouble for itself'; *Armen.*, 'shall provide for itself'; *Georg.*, 'shall care for itself'; *Eth.*, 'shall think for itself'; *Arab.*, 'shall attend to its business', or 'matters'. For *μεριμνᾶν* does not mean only 'to be anxious', but also 'to take care of'. And 'to take care of' is also 'to take thought', which may be either with care only or with anxiety. When a term has more than one meaning, judgment consists in choosing the most appropriate.

THE GOSPEL ACCORDING TO S. LUKE.

CHAPTER XI.

v. 1.

'And it came to pass, that, as he.'—A. V.

'And it came to pass, as he...that.'—R. V.

R. V. is best here.

'As John also.'—A. V.

'Even as John also.'—R. V.

Kαθὼς καλ, 'Even as...also', is very literal. The Old Versions read: *Syr.*, *P.* and *Cur.*, 'as', or 'even as'; but *Phil.*, 'even as also'; *Memph.*, *A.-Saxon*, *Georg.*, *Arab.*, *Eth.*, omit *καλ*, 'also'; *Armen.*, *Vulg.*, *Slav.*, render it.

v. 2.

'When ye pray, say, Our Father.'—A. V.

'When ye pray, say, Father.'—R. V.

What next? The Vatican and the Sinaitic MSS., indeed, and the Vulgate with one or two MSS. of inferior note, and S. Cyril (Com. in Luc. Syr., p. 154) omit ἡμῶν; but ‘retinent univer- sim exemplaria MSS. et agnoscit Orig. περὶ εὐχῆς’, says Mill; so do also *Syr.*, P. *Phil.* and *Cur.*, *Memph.*, *Armen.*, *Georg.*, *A.-Saxon*, *Pers.* (*Tawos*), *Eth.*, *Arab.*, and *Slav.*, all of which read Πάτερ ἡμῶν, ‘Our Father’. So, then, has the Church of Christ read this verse, from the first century, say these faithful witnesses, down to the present time, and so she will continue unto the end to read it; all whims and fancies of Revisers notwithstanding.

v. 2.

‘Thy will be done, as in heaven, so in earth.’—A. V.

‘.....’—R. V.

R. V. omits this, that is not found in the Vatican MS., but which exists, nevertheless, in the Sinaitic and other MSS. It is also in *Syr.*, P. and *Philox.* (though not in *Cur.*); in *Memph.*, *Slav.*, *Georg.*, *Eth.*, *Arab.*, *A.-Saxon*, *Pers.*, in the Ostromir Gospels, and in *Codex aureus*. So that A. V. may abide. But *Armen.* and *Vulg.* agree with R. V.

v. 4.

‘As we also forgive.’—A. V.

‘For we ourselves also forgive.’—R. V..

In S. Matt. vi, we have ὡς καὶ ἡμεῖς ἀφίεμεν, and here καὶ γὰρ αὐτοὶ ἀφίεμεν; R. V., is, perhaps, the more literal of the two; although we must observe that whereas in Greek the first person plural lies in the termination, in English it lies in ‘we’. So that ἡμεῖς in S. Matt. is also intensitive, and is almost equivalent to *aὐτοί* here; and, therefore, ought also to be rendered in a good translation. Moreover, R. V. is not consistent, and omits the force of *aὐτοί* in several passages, as e. g., S. Luke, xiv, 12; xvi, 28; xxiv, 35, etc.

The Old Versions here, *Syr.*, P. and *Phil.*, and *Cur.*, καὶ γὰρ ἡμεῖς; so also *Memph.*, *Armen.*, and *Georg.*; but *A.-Saxon* reads ‘as we forgive’; *Slav.*, ‘for we ourselves’; *Eth.*, ‘as we also’; *Arab.*, ‘for we’. *Codex aur.*, ‘siquidem et ipsi.’

‘But deliver us from evil.’—A. V.

‘.....’—R. V.

R. V. omits this on the authority of the Vatican and Sinaitic MSS. But it is found in *Syr.*, *P. Philox.* and *Cur.*, *Memph.*, *Slav.*, and *Ostrom.*, *Georg.*, *Eth.*, ‘deliver us from all evil’; *Arab.*, *Pers.*, *A.-Saxon*, *Codex aur.*, and several MSS., although it is wanting in *Armen.* and *Vulg.*, and Origen, περὶ εὐχῆς, mentions its omission by S. Luke. A. V., however, has good authority, and may keep it.

v. 6.

‘And say unto him.’—A. V.

‘And say to him.’—R. V.

R. V. is best here, avoiding ‘unto’ in each line.

‘In his journey is come to me.’—A. V.

‘Is come to me from a journey.’—R. V.

Here A. V. is best. If ἐν τῇ ὁδῷ means ‘in, or on the way, or road, while journeying’, εἰς ὁδόν, ‘for the way, road, or journey’, ἐξ ὁδοῦ, which occurs only here in the New Testament, may mean ‘aside’, or out of ‘the way, road, or journey’, i. e., on his way elsewhere.

If it were ‘from a journey’ we should have ἀφ ὁδοῦ; or ἀπὸ ὁδοῦ; for there is, in general, a difference between ἀπὸ τῆς ὁδοῦ, *Josh.* ix, 13; *Judg.* ii, 19; ἀπὸ ὁδοῦ, *Prov.* ii, 11; *Is.* xxx, 11; *lvii*, 14; *lxiii*, 7; *Ezek.* ix, 2, etc., and ἐκ τῆς ὁδοῦ, *Deut.* ix, 12, 16; *xiii*, 5; *xxxii*, 29; *1 Kings* xiii, 26. Albeit we have both ἀποστρέψαι ἀπὸ τῆς ὁδοῦ, *Ezek.* xiii, 22, and ἀποστρέψαι ἐκ τῆς ὁδοῦ, *xviii*, 23. So also πλαν. ἐκ τῆς ὁδοῦ, *Prov.* xxi, 16; and πλαν. ἀπὸ τῆς ὁδοῦ, *Is.* lxiii, 17, etc.

Ἐξ ὁδοῦ, however, ‘out of the way, or of the road’, and also ‘by the way’, is said absolutely, like ἐφ ὁδοῦ, ‘in’ or ‘on the way’, *Gen.* xl ix, 17 (‘by the way’, A. V.); for no Revisers, I trow, would alter it to ‘a serpent on a journey’. Thus we have ἐκκλ. ἐκ τῆς ὁδοῦ, ‘to turn out of the way’, or παραβ. ἐκ τῆς ὁδοῦ, ‘to step aside of, or out of the way’, *Deut.* xxxi, 29; ix, 12; *xiii*, 5; *Judg.* ii, 17; *Job* xxiv, 4, etc. ’Εξ ὁδοῦ then, in this passage (S. Luke xi, 6) has the same sense as in *2 Kings* iii, 20, ‘by the way’. So that the friend at midnight did not ‘come from a journey’, but he knocked at his friend’s door by the way, stepping aside out of his way, while on a journey to some other place.

A. V. ‘in his journey’, therefore, is right, and so read *Syr.*, P. Phil. and Cur., ‘from the road’, whence he stepped aside to his friend’s door; *Sahid.* and *Memph.*, ‘out on the road’; *A.-Saxon*, ‘out of the way’; *Slav.*, ‘from the road’. So also *Armen.*, that would use another term for ‘journey’; *Georg.*, *Eth.*, ‘from the field’, or ‘country’, following MS. D., that reads ἀπὸ ὕποῦ; *Arab.* ‘from the road or way’. *Cod. aur.*, *Vulg.* ‘de via.’

v. 8.

‘He will rise.’—A. V.

‘He will arise.’—R. V.

Do people in general ‘arise’ or ‘rise’ out of bed in the morning? ‘Arise’ is not quite the same as ‘rise’, and is too solemn for this place, although it suits well, ‘I will arise and go to my Father’, etc. ‘God shall arise and save’, etc.; ‘young man, I say arise’, etc. A. V., then, ‘he will rise’, is best.

v. 11.

‘If a son shall ask bread of any of you that is a father.’—
A. V.

‘And of which of you that is a father shall his son ask a loaf.’—R. V.

A. V. is straight-forward, plain, and easily understood. R. V., in affecting to be literal, is involved and awkward. The meaning of the Greek is: But which of you that is a father, would give a stone to his son when he asks bread of him?

This clause is not found in the Vatican MS., so that the Revisers must have had other reasons to know it forms part of ‘the Word of God’. They retain, however, *kai* instead of *μὴ* of other MSS., and still render δὲ ‘and’, instead of ‘but’, which would be better. For ‘and...and’ is heavy.

This clause is not found in *Armen.* and *Sahid.* But it exists in the Sinaitic MSS., in *Syr.*, P. Phil. and Cur., *Memph.*, *Georg.*, *Slav.*, *Eth.*, *Arab.*, *Vulg.*, *A.-Saxon*, and *Pers.*, *Taw.* and *Whel.*

‘Shall ask bread.’—A. V.

‘Ask a loaf.’—R. V.

‘A loaf’, which is strictly correct, would be best, if it were generally understood; but whereas the one Greek word ἄρτος means both ‘loaf’ and ‘bread’—for the two are never distin-

guished in the East—the idea of a ‘loaf’ and that of ‘bread’ being different in English, we may doubt whether ‘bread’ is not best here. The Eastern ‘loaf’ is only a large bun, while an English loaf is sometimes too heavy for a child to carry. The child does not ask in English a whole ‘loaf’, but a piece of ‘bread’ to eat. Since then the English Bible is, above all things, to be ‘understood of the people’, A. V. ‘bread’ is best in this place. Surely judgment forms part of scholarship.

‘Or if *he ask* a fish.’—A. V.

‘Or a fish.’—R. V.

A. V. is better than R. V., which, in attempting to be literal, makes this verse hardly readable. But A. V. agrees with *Syr.*, *P.* and *Cur.*, *Memph.*, *Armen.*, *Georg.*, *Eth.*, *Arab.*, *A.-Saxon*, and *Pers.*, *Codex aur.*, and *Vat. MS.*, all of which read ‘if he shall ask’, or ‘if he ask’. But *Cod. Sinait.*, *Vulg.*, *Pers.*, *Whel.*, and *Slav.*, agree with R. V. ‘or a fish’.

‘Will he for a fish give.’—A. V.

‘And he for a fish give.’—R. V.

A. V. is best and clearest, of course.

v. 12.

‘Or if he shall ask an egg.’—A. V.

‘Or if he shall ask an egg.’—R. V.

Some MSS. have *αιτήσῃ*, others *αιτήσει*. Yet any how the sentence is a question that requires ‘if’, or some equivalent in English, which the Revisers have found themselves driven to adopt, instead of ‘or and’, as in the preceding verse. Only compare A. V., ‘If a son shall ask...will he give?...or if he shall ask...will he give? Or if he shall ask...will he give? that flows like milk—with R. V., ‘And of which of you...shall ask...and he give him...or a fish...and he...give him? Or if he shall ask...will he give him?’

v. 14.

‘And he was casting out a devil, and it was dumb.’—A. V.

—‘which was dumb.’—R. V.

‘That was dumb’ would be better and more flowing, as it avoids the clash of consonants, *wh*—*ch*—*w*.

‘The dumb spake.’—A. V.

‘The dumb man spake.’—R. V.

A. V. follows the *A.-Saxon* ‘se dumba’. None of the Old Versions adds aught to *κωφός*, dumb, because ‘dumb’, which in English is only an adjective, is made into a substantive either by the article, by the construction of the sentence, or according to the idiom of the language. So that in English either ‘one’ or ‘man’ is required after ‘dumb’. But ‘man’ is better than ‘one’, either of which was probably omitted by A. V. for the sake of rhythm.

‘And the people marvelled.’—A. V.

‘And the multitudes marvelled.’—R. V.

Oi ὄχλοι is, generally speaking, a Hebraism or Aramaeism, or ‘great many people’, and *ὁ ὄχλος* is said rather of the crowd immediately surrounding. Thus in S. Mark iv, 1, the first *ὄχλος* in the *Syr.*, Peshito, is rendered by the pl. *ὄχλοι*, and the second *ὄχλος*, around the boat, by the singular. This idiom also accounts (1) for its more frequent occurrence in S. Matt. (*oi ὄχλοι* thirty-three times) than in S. Mark (only twice), and S. John (only once); and (2) for the sing. *ὄχλος* being rendered in the *Syriac* fifteen times by the plural *ὄχλοι*; and (3) for *ὄχλος* being rendered four times by ‘people’ in that version of the same Gospel.

So that, as only those who saw the miracle wrought on the dumb man could at once marvel at it—it was not literally, but only idiomatically—‘multitudes’. It could only be ‘the crowd around’. So that, albeit R. V. is more literal, A. V. ‘the people wondered’ is more correct.

v. 15.

‘He casteth out devils through Beelzebub the chief of the devils.’—A. V.

‘By Beelzebub, the prince of the devils, casteth he out devils.’—R. V.

Nothing is gained by this affectation of literal rendering, but to make the sentence rugged and barely English; whereas A. V. is more correct than R. V. and in better style. ‘Ἐν Βεελζεβούλ is a Hebraism or Aramaeism, for ‘in’ or ‘through Beelzebul’. A thing is done ‘by one through another’; thus ‘a thing was spoken by the Lord through the prophet’. But if ‘the Lord’ is not mentioned as the agent, and only ‘the

prophet', then it must be, of course, 'by the prophet'. So that A. V. 'through B.' is more correct and better grammar than R. V.

'The chief of the devils.'—A. V.

'The prince of the devils.'—R. V.

R. V. is probably best, since, according to etymology, *ἀρχών* is 'prince' rather than 'chief'. *Oἱ ἀρχόντες*, however, is always rendered 'the rulers'; although *οἱ ἀρχιερεῖς* are 'the chief priests'.

v. 18.

'If Satan also.'—A. V.

'And if Satan also.'—R. V.

Eἰ δὲ καὶ Σ., 'but if even Satan', or 'Satan also'.

'Through Beelzebub.'—A. V.

'By Beelzebub.'—R. V.

A. V. is most correct. See v. 15.

v. 19.

'By Beelzebub.'—A. V.

'By Beelzebub.'—R. V.

'Through' would be best in both.

v. 20.

'But if I, with the finger of God.'—A. V.

'But if I, by the finger of God.'—R. V.

A. V. is best, of course. Our Saviour wrote 'with', not 'by', His finger on the ground (S. John viii, 6), S. Matt. xxiii, 4; S. Luke xi, 46, etc. '*Ἐν δακτύλῳ* and *δακτύλῳ*, mean the same thing, and both are rendered alike in the *Syriac Versions*.

'No doubt the kingdom of God.'—A. V.

'Then is the kingdom of God.'—R. V.

The meaning of A. V. and R. V. is the same; but R. V. is the best rendering for *ἄρτι*.

v. 21.

'When a strong man armed.'—A. V.

'When the strong man fully armed.'—R. V.

R. V. renders *ὁ ἵσχυρός* literally 'the strong man', but which 'strong man'? Satan is, of course, implied in this and in the parallel passages, S. Matt. xii, 29; S. Mark iii, 27; yet our Saviour's words may also be taken as a parable or figure,

only referring to Satan, by comparison. So does A. V. take it; as also ὁ σπείρων, S. Matt. xiii, 3, etc., which, although explained by the Saviour as of Himself, yet has been, and is yet, taken as a parable applicable to Him, yet not pointed at Him, until he explains it Himself. A. V., therefore, renders it ‘a sower went forth’, etc., but R. V., ‘the sower went forth’, that sounds odd in English; for one requires some complement to which ‘the’ points.

Moreover and again, the use of the article in Greek is no constant rule for the same in English, in which the use of it is different. The genius of the Greek language requires in these and like instances, either the article ὁ or τις; either ὁ ἵσχυρός or ἵσχυρός τις, but this would require ἀνήρ or ἄνθρωπος as complement. So also ὁ σπείρων or σπείρων τις ἀνήρ, in either of which cases, English idiom would require ‘a strong man’, or ‘a sower’.

Our Saviour proves this by applying to Himself the words ὁ σπείρων, S. Matt. xiii, 37, one before mentioned by Him as ἄνθρωπος σπείρων, v. 24, ‘a man sowing’; whence it is clear, that comparing the Greek and English idioms together, there is no reason why ὁ ἵσχυρός here, and ὁ σπείρων elsewhere, should be rendered literally ‘the strong man’ and ‘the sower’; for whatever our Saviour’s own meaning may have been, His hearers could take ὁ ἵσχυρός only in a generic sense, and ὁ σπείρων as applying to one of the men they were accustomed to see going forth to sow.

Numberless examples prove this. Thus S. Cyril of Al. (*Strom.* iii, p. 460), says οὐ γὰρ Θεὸν ἀπλῶς προσεῖπεν ὁ τῷ ἄρθρῳ προτάξει τὸν παντοκράτορα δηλώσας, ‘that God is singled out in Greek as the Almighty by the definite article’; that is not the case in English, in which God is the Almighty, and ‘the God’ either calls for a complement, such as ‘of Abraham’, ‘of love’, etc., or, if said without it, can only apply to a false god. It would be well if translators or Revisers would attend to what Origen says (*Com. in Joh.* ii, p. 46), and use the article, πολὺ παρατετηρημένως καὶ οὐχ ὡς Ἐλληνικὴν ἀκριβολογίαν οὐκ ἐπιστάμενοι.

‘Armed.’—A. V.

‘Fully armed.’—R. V.

There is nothing to render the addition in R. V. necessary. *Καθοπλιζεσθαι* means to 'put on one's armour', to equip oneself, thus said by Plutarch (*Philop.* 9) of youths being made to carry arms, or put on armour. 'Fully' would be added when *καθοπλιζεσθαι* is construed with some word to show the 'fullness', such as *πανοπλία ὀπλοῖς*, etc.; but, standing alone, it simply means 'armed' all round, *i. e.* with the armour necessary for a man to call himself 'armed'. Otherwise, he would only be said to be armed 'with a weapon or weapons', sword, shield, or spear. So also in Xenoph. *Cyrop.*, II, i, 11, there seems to be no great difference between *καθωπλισμένοι* and *ἀπλισμένοι*.

'Keepeth his palace.'—A. V.

'Guardeth his own court.'—R. V.

'His own court' does not convey a correct idea of the original to an English congregation.

Αὐλή, in classic Greek, means 'a court, a hall, a dwelling, a house, a temple, an abode of any kind', as *νεκύων αὐλή*, Eurip. *Alc.*, 261, 'the abode of the dead'; *αἰλαὶ θεῶν*, id. *Ion*, 185, 'the temples of the Gods'; *χαλκόδεται αὐλαί* Soph. *Antig.*, 945; *πολας αὐλὰς ναεῖ*, 'what dwelling he occupies, what is his abode', id. *Phil.*, 152. In the LXX it renders a variety of Hebrew terms, and in the New Testament stands for 'court, hall, and fold'. It may be taken for a man's premises, for the enclosure of his dwelling, and for that dwelling itself. So that 'when...keepeth his palace' leaves a far better impression of the original on English hearers than 'when...guardeth his own court'; for the idea is referring to Eastern houses of rich men, 'when a strong man armed keepeth (watcheth at) his front hall' (atrium), so keeping the whole house safe; for that vestibule, or front hall, is the only entrance into a court-yard and apartments, walled up high all round.

The Old Versions render this verse thus: *Syr.*, P. *Phil.* and *Cur.*, 'when a strong one armed keepeth his front hall', *Armen.*, 'when a strong one armed keepeth his house'; *Georg.*, 'his front hall'; *Slav.*, 'his doorway' or 'porch'; *A.-Saxon*, 'his courtyard'; *Vulg.*, 'atrium suum'; *Memph.* adopts the Greek terms; *Eth.*, 'when a strong one keepeth his (enclosure, court, house, or) palace, clad in his armour, he saveth (or pre-

serveth) his goods'; *Arab.*, 'when...keepeth his house or dwelling'; *Pers.*, 'his house'.

v. 22.

'All his armour.'—A. V.

'His whole armour.'—R. V.

Tὴν πανοπλίαν, 'his panoply'; either A. V. or R. V., although A. V. reads best.

v. 24.

'When the unclean spirit is gone out of a man.'—A. V.

'The unclean spirit when he is gone out of the man.'—R. V.

In R. V. there ought to be a comma after spirit. But why does R. V. invert the sentence here, seeing the Greek construction is the same as in v. 21, 'when the unclean spirit', etc.? 'Out of the man', too, is an affected punctiliose ness about the article, which we have already seen is often a mistake. In numberless instances, ὁ ἀνθρωπός is 'man', 'a man', but not 'the man', which in English, more than in Greek, points to some particular man. Why does R. V. render οὐ...ζήσεται ὁ ἀνθρωπός, S. Matt. iv, 4, 'man shall not live', like A. V., and not 'the man shall not live', and in other passages, 'before men', 'from men', etc., and not 'before the men', etc.? A. V., therefore, is best.

'He walketh through dry places.'—A. V.

'Passeth through waterless places.'—R. V.

Here, again, why alter A. V. by introducing a new-fangled word of the Revisers' own? *Διέρχομαι* means 'to come' or 'to pass through'; as a man, a sword, etc., and so, 'passeth' might be preferable to 'walketh' when said of a spirit, that would seem to require 'it' rather than 'he'. But 'dry' is a good rendering of ἄνυδρος, and preferable to this new 'waterless'.

The Old Versions render it: *Syr.*, P. and Cur., 'places in which there is no water'; but *Philox.*, 'places without water'; *Memph.*, 'without water'; *A.-Saxon*, 'unwæsterige stova'; *Arm.*, 'without water'; *Georg.*, *Slav.*, *id.* But *Eth.*, 'desert' places or country; *Arab.* and *Pers.*, 'places in which there is no water'; *Codex aureus* and *Vulg.*, 'loca inaquosa'.

'I will return.'—A. V.

'I will turn back.'—R. V.

Is the change worth making?

v. 25.

'And when he cometh'.—A. V.

'And when he is come'.—R. V.

Of the two A. V. is best. 'When he cometh', means 'as soon as he comes, the moment he comes'; and the first thing he sees is to find, etc. That renders ἀλθόν in this place quite as well as 'when he is come', that allows of some time between his coming and his finding his house swept, etc.

v. 26.

'More wicked'.—A. V.

'More evil'.—R. V.

Πονηρός means 'wicked' as well as 'evil', which expresses a more passive state than the more active 'wicked', that suits well in this place. *A.-Saxon* reads *seofan odhre gastas wyrthan thoune he*, and so do the other Old Versions, every one according to its own idiom.

'The last state...is'.—A. V.

'The last state...becometh'.—R. V.

Γίνεται, 'becomes', is made 'happens' or 'is', according to the place it occupies in the sentence. Thus the mustard seed, *γίνεται δένδρον*, S. Matt. xiii, 32, 'becometh, or groweth into, a tree'; but *τὸ πάσχα γίνεται*, S. Matt. xxvi, 2, such a day 'is the passover'. So also Christ *σὰρξ ἐγένετο*; did not 'become', but 'was made flesh', wonderfully. Likewise *ἀθέτησις μὲν γὰρ γίνεται*, 'for there is verily a disannulling', i.e., disannulling takes place at once, etc. So also here the last state of that man does not 'become' worse by degrees, but 'has become' or 'is' worse, the moment the evil spirit has taken to itself seven evil spirits. A. V., therefore, may stand.

v. 27.

'A certain woman of the company'.—A. V.

'A certain woman out of the multitude'.—R. V.

"*Oχλος* does not always mean 'a multitude', but only the crowd or number of persons around one. 'A company', therefore, which implies a gathering of companions, may be a fitting rendering for this place. Even the Revisers, in their zeal, dare not render *τὸν ὄχλον*, that was in the ruler's apartment, S. Matt., ix, 25, by 'the multitude', but by 'crowd', although 'company'

might be more correct. It is, however, best rendered ‘the people’ in A. V., as also in S. Mark viii, 34, etc. For when ὅχλος is meant to convey the idea of ‘a multitude’ of hundreds and thousands, πολύς is generally added, as in S. Matt. xiv, 14; xx, 29; S. Mark iv, 1; v, 21, 24, etc., or ὅχλος is used in the plural, after the Eastern idiom, wherefore *oi ὅχλοι*, we saw, occurs oftener in S. Matthew than ὅχλος πολύς; the contrary of which happens in the other Gospels.

A. V. ‘of the company’, then, will do very well here, for ἐκ is ‘of’ as well as ‘out of’. The woman formed part of the company, but was not drawn ‘out of’ it. Even the Revisers would not render ἐκ τῶν λθων τ. S. Matt. iii, 9, ‘out of these stones’, but have rendered it ‘of these stones’, as they also have in τις δὲ ἐξ ὑ μῶν, S. Matt. vi, 27, etc., ‘which of you’; why, then, not ‘which out of you’, as they have done here?

‘And the paps which thou hast sucked.’—A. V.

‘And the breasts which thou didst suck.’—R. V.

Here again R. V. is sheer affectation. There is not a soul in the congregation that does not understand ‘paps’ as well as ‘breasts’; and as to ‘which thou didst suck’, instead of A. V. ‘which thou hast sucked’, either may do, even though, strictly speaking, R. V. may be the more correct of the two. A. V., then, may remain, for it certainly reads best. R. V. seems to delight in clashing consonants: *d—dst s—ck*.

‘And keep it.’—A. V.

‘And keep it.’—R. V.

There is no ‘it’ in the Vatican MS. Why, then, does R. V. retain it?

v. 29.

‘And when the people were gathered thick together.’—A. V.

‘And when the multitudes were gathering together.’—R. V.

Only think of ‘multitudes gathering together! What a crowd! But this is an Eastern way of speaking, which is well rendered in A. V., that agrees with most of the Old Versions.

‘This is an evil generation.’—A. V.

‘This generation is an evil generation.’—R. V.

R. V. does not follow the Vatican MS. here, for it does not repeat ‘generation’; neither does the Received Text repeat it.

A. V. agrees with *Syr.*, *Ph.* and *Cur.*, *Slav.*, *Eth.*, *Arab.*, and *Pers.*, *Wh.* and *Taw.* R. V. agrees with *Cod.*, *Sin.* and *Al.*, *A.-Saxon*, *Codex aur.*, *Vulg.*, *Armen.*, *Georg.*, and *Memph.* So that A. V., that has excellent authority—even the Vatican MS.—and that reads best, may remain.

‘They seek a sign.’—A. V.

‘It seeketh after a sign.’—R. V.

What is the difference between ‘seeking’, ‘seeking for’, and ‘seeking after’? And why does R. V. render this same passage in S. Mark viii, 12, ‘Why doth this generation seek a sign?’ Is it because the Vatican and Sinaitic MSS. have ζητεῖ instead of ἐπιζητεῖ? But both the Vatican and other MSS. have ἐπιζητεῖν in Acts xiii, 7; xix, 39; and yet R. V. renders it in both cases by ‘seek’ only. Then ‘generation’, being a collective noun, may well have ‘they’ instead of ‘it’. So that A. V. needs no alteration here; but then, it ought to have ‘no sign shall be given them’. R. V. is, so far, more consistent.

‘But the sign of Jonas the prophet.’—A. V.

‘But the sign of Jonah.’—R. V.

We have already seen about Hebrew names. The Vatican and Sinaitic MSS. omit ‘prophet’, and so does *A.-Saxon*. But all the Old Versions, and the Vulgate, have ‘Jonas the prophet’, or ‘the prophet Jonas’. So A. V. may abide in company with them.

v. 30.

‘For as Jonas was a sign.’—A. V.

‘For even as Jonah became a sign.’—R. V.

Jonah, or Jonas, did not gradually become a sign to the inhabitants of Nineveh; but he was made such by Him who sent him to preach to them. So that here ἐγένετο means either ‘was’ or ‘was made’. A. V., then, may remain.

v. 31.

‘And condemn them.’—A. V.

‘And shall condemn them.’—R. V.

Both A. V. and R. V. are right, yet R. V. is the better of the two. The future in Greek lies in the termination, but in English, in ‘shall’, that makes a future of one or more infi-

nitives following. Yet in this case, the repeated emphasis of ‘shall’, as in v. 32, A. V., is good, and reads well.

‘From the utmost parts of the earth.’—A. V.

‘From the ends of the earth.’—R. V.

The earth has neither ‘end’ nor ‘ends’, however common the expression be in conversation. A. V., then, is best; as ‘utmost parts’ renders well *τὰ πέρατά*; ‘beyond the passage or crossing’, as far as one can go, or has ever been.

v. 32.

‘Shall rise up.’—A. V.

‘Shall stand up.’—R. V.

As this has regard to the day of judgment, *ἀναστήσονται* is better rendered by A. V.

v. 33.

‘Lighted a candle.’—A. V.

‘Lighted a lamp.’—R. V.

See S. Matt., ch. v, 15.

‘Putteth it in a secret place.’—A. V.

‘Putteth it in a cellar.’—R. V.

Κρύπτη of Vatic. and of Sin. MSS., means ‘a secret, hidden place, a crypt’. But inasmuch as A. V. renders the Greek *εἰς κρυπτόν* better than R. V., ‘cellar’, that conveys a different idea, and reads oddly here, it requires no alteration. For it agrees with Syr., P. and Phil. (Syr., Cur., omits this clause), ‘in a covered or secret place’, *Memph.*, *Slav.*, *Armen.*, *Georg.*, *Eth.*, *Arab.*, *A.-Saxon.*, and *Vulg.*, not one of which implies in any way ‘a vault, crypt, or cellar’. *Pers.*, Taw. and Wh. render it by ‘hide it’ only.

‘Under a bushel.’—A. V.

‘Under the bushel.’—R. V.

What bushel? There may be more than one in the house; inasmuch as *μόδιος* does not properly mean ‘a bushel’, but a dry measure—about a peck-and-a-half, one of which could easily cover the *λύχνον*, keeping it burning; which is Our Lord’s probable meaning.

‘But on a candlestick.’—A. V.

‘But on the stand.’—R. V.

Here the article is admissible, inasmuch as there is only

one lamp-stand in a poor dwelling, such as Our Saviour's home, where the lamp is to give light to all that are in the house, or to all that come in. But 'upon the stand' would be better English.

v. 34.

'The light of the body is the eye.'—A. V.

'The lamp of thy body is thine eye.'—R. V.

We have seen about 'lamp' v. 'light' at S. Matt. vi, 22, 23. A. V. here follows the Received Text, and agrees with *Syr.*, *Cur.*, *Slav.*, *Armen.*, *Georg.*, and *Arab.* But *Syr.*, *Philox.*, agrees with the Vatican MS., and R. V. agrees with *Syr.*, *P. Memph.*, *A.-Saxon*, *Vulg.*, *Eth.*, and *Pers.* There is, however, not 'thy', but 'the body', in both the Vatican and the Sinaitic MSS. It is understood as 'thy body', according to the Greek, but not according to the English, idiom. Why, then, have the Revisers not rendered the article literally here, as well as elsewhere, without regard to English grammar?

'Therefore when.'—A. V.

'When.'—R. V.

A. V. follows the Received Text, and agrees with *Syr.*, *P. Philox.* and *Cur.*, *Slav.*, and *Arab.* R. V. agrees with *Memph.*, *Armen.*, *Georg.*, *Vulg.*, *A.-Saxon*, and *Eth.*

'But when *thine eye* is evil.'—A. V.

'But when it is evil.'—R. V.

A. V. is much the most grammatical and clearest. For R. V., 'when it is', 'it' properly refers to 'body' last mentioned, and is known to refer to 'eye' only through the next sentence. Whereas, A. V. clears the matter at once.

v. 35.

'Take heed, therefore, that the light.'—A. V.

'Look, therefore, whether the light.'—R. V.

R. V. is, to say the least, very strange English. 'To look', a neuter verb, simply means to open one's eyes in order to see, and to direct them towards some object; therefore does it require some such preposition as 'to, at, towards, up, down', etc., and cannot be construed with a simple accus. case, as 'look a thing', but 'look at a thing', etc. Here, however, R. V. uses 'to look' with a direct accus., 'look whether the light'—a sentence which, I regret to say, is neither English

nor, indeed, Greek. For in this and other like instances *σκοπεῖν* has *ἐαυτόν*, ‘oneself’, understood after it: ‘look to thyself, therefore’, etc.; and this is very much like A. V., ‘take heed, therefore’, etc.

The Old Versions read: *Syr.*, P: and Cur., ‘take heed’; but *Syr.*, Philox., ‘consider’, ‘examine’; *A.-Saxon*, *warna*, ‘take care’; *Memph.*, ‘see that’; *Armen.*, ‘take heed’, or ‘be on thy guard’; *Georg.*, ‘see then that’; *Slav.*, ‘consider then’; *Eth.*, ‘take heed, then’; *Arab.*, ‘give diligence, that...not’.

v. 36.

‘If thy whole body, therefore.’—A. V.

‘If, therefore, thy whole body.’—R. V.

R. V. is best here.

‘The whole shall be full of light.’—A. V.

‘It shall be wholly full of light.’—R. V.

R. V. ‘wholly’ breaks the rhythm of this sentence, and, moreover, is neither in the Vatican nor in any other MS. “Εσται φωτεινὸν ὅλον means ‘it whole shall be full of light’, and this comes nearer to A. V., and reads better than R. V. The Old Versions read: *Syr.*, P., ‘it shall be shining, the whole of it’; Philox., ‘the whole of it shall be light’; *Memph.*, ‘it shall be the whole of it having light’, etc.

‘As when the bright shining of a candle doth give thee light.’—A. V.

‘As when the lamp with its bright shining doth give thee light.’—R. V.

R. V. affects a literal rendering. We must, however, consider that in a translation of the Bible, which is intended for the people in general, who must of necessity judge of things according to their own ideas and customs, it may not be wise to introduce new terms in matters of daily occurrence, which are strange to them. All people, the poor especially, in England, understand the meaning of ‘candle’ and ‘candlestick’; not so that of ‘lamp and lamp-stand’, that belong to customs and habits different from their own. Thus, albeit ‘lamp and lamp-stand’ are more literal, ‘candle and candlestick’ are more readily understood, convey the same meaning, and, therefore, had better, I think, be retained in the Bible intended for the

people. There is neither merit nor wisdom in literal renderings which, those for whom they are intended, cannot understand without a commentary.

v. 37.

'And as he spake, a certain Pharisee besought him to dine.'—A. V.

'Now as he spake, a Pharisee asketh him to dine.'—R. V.

R. V. omits *τις*, 'a certain', which is neither in the Vatican nor in the Sinaitic MSS., yet is found in other MSS., and in the Received Text, in *Slav.*, *Memph.*, *Syr.*, P. Cur. and Philox., *Armen.*, *Georg.*, *Eth.*, and *Vulg.* A. V. also follows MSS. that have 'asked' or 'besought', which agrees better in time with 'as he spake' than R. V. 'asketh him'. Besides, *ἐν δὲ τῷ λαλῆσαι* may be either past, as in *μετὰ τὸ λαλῆσαι*, S. Mark xvi, 19, etc., or present, as in *μὴ δυνάμενος λαλῆσαι*, S. Luke i, 20, etc. This seems to be the intention of the Vat. MS. that reads *ἔρωτῷ*; whereas other MSS., which have *ἡρωτῷ*, understood *ἐν δὲ τῷ λ.* in the past. Anyhow the two verbs should be both in the same time, either past or present.

v. 39.

'Make clean.'—A. V.

'Cleanse.'—R. V.

A. V. is best and most expressive.

'And platter.'—A. V.

'And of the platter.'—R. V. Better.

'Full of ravening.'—A. V.

'Full of extortion.'—R. V.

It does not matter which.

v. 40.

'Ye fools.'—A. V.

'Ye foolish ones.'—R. V.

'Αφρόνες is, properly, 'senseless men'. 'Ye fools' is too strong; 'ye foolish men' might be better.

'That which is without...within.'—A. V.

'The outside...the inside.'—R. V.

It matters not which.

v. 41.

'But rather give alms of such things as ye have.'—A. V.

'Howbeit give for alms those things which are within.'—
R. V.

The Revisers will probably publish a commentary on their own Revision, in order to explain it; for it is not easy to understand what this can mean. Τὰ ἔνοτα is literally 'things which are within', either the hand or the house, that is, possessions or property; as told by A. V. but not by R. V.

The Old Versions render this: *Syr. P.*, 'howbeit what there is'; *Syr. Cur.*, 'but what there is'; *Syr. Philox.*, 'howbeit what things there are'; *Memph.*, *id.*; *A.-Saxon*, 'the remnant', or 'what is left'; *Slav.*, 'what things there are'; *Armen.*, 'what is proper' or 'suitable'; *Georg.*, 'that which is needed', or 'becoming, suitable'; *Eth.*, 'that which is wanted' or 'needed'; *Arab.*, 'before all things, give alms'; *Codex aur.*, *Vulg.*, 'quod superest'; and *Pers.*, 'what is over', or 'left'.

A. V., then, gives the meaning generally received in the Church of Christ, but R. V. is not intelligible.

v. 42.

'All manner of herb.'—A. V.

'Every herb.'—R. V.

A. V. is best here, and most correct. 'Every' is ἕκαστος, when understood severally; but πᾶς, πᾶν means 'all' in the sense 'all manner', 'whatever', 'whosoever', etc.; and 'all' absolutely. But since it is not true that the Pharisees tithed 'all herbs', that is, 'every one' of them, πᾶς must be taken here as 'all manner of', any kind; as in 1 Cor. x, 25, πᾶν ὃ ἐν μακ., that certainly does not mean one is to eat 'all' that is sold in the shambles, or 'every' thing in them; but 'anything', or all manner of meat sold there.

v. 34.

'The uppermost seats.'—A. V.

'The chief seats.'—R. V.

Either will do; for R. V. is not literal and A. V. gives the full meaning of the passage.

'And greetings in the markets.'—A. V.

'And salutations in the market-places.'—R. V.

'Ἀγορά is as much 'a market' as 'a market-place', because, in fact, it is neither. It is properly the open space or square, in

a Greek city, where both assemblies and the market were held. But why ‘salutations’? ‘Greetings’ is better English, and equally well understood.

v. 44.

‘Woe unto you, Scribes and Pharisees, hypocrites.’—A. V.

‘Woe unto you.’—R. V.

The clause omitted by R. V. is not found in the Vatican and a few other MSS., though it exists in others. It is not found in *Armen.*, *Vulg.*, and *Syr. Cur.* But it exists in *Syr. P.* and *Philox.*, *Memph.*, *Slav.*, *Georg.*, *Eth.*, *Arab.*, and *Pers.* So that A. V. finds itself in good company.

‘For ye are as graves.’—A. V.

‘For ye are as the tombs.’—R. V.

Unless our Saviour meant some particular graves in the neighbourhood, of which we cannot, of course, be sure, the article had better be left out in English. ‘Graves’ also seems more suitable than tombs, which give one rather the idea of a monument above ground, than a grave over which one may walk unawares.

‘Are not aware of them.’—A. V.

‘Know it not.’—R. V.

A. V. is clearly best.

v. 45.

‘Then answered one of the lawyers, and said unto Him.’—A. V.

‘And one of the lawyers answering, saith unto Him.’—R. V.

Either will do; but A. V. ‘then’ is a better rendering of δέ here than ‘and’, R. V.

‘Thus saying.’—A. V.

‘In saying this.’—R. V.

A. V. is quaintest and best.

v. 46.

‘Woe unto you also, ye lawyers !’—A. V.

‘Woe unto you lawyers also !’—R. V.

A. V. is best and most pointed. But why does R. V. leave out the article? A. V. gives it well in ‘ye’.

v. 47.

‘The sepulchres.’—A. V.

‘The tombs.’—R. V.

Why make a change?

v. 48.

‘Truly ye bear witness that ye allow.’—A. V.

‘So ye are witnesses, and consent unto.’—R. V.

‘Truly’ is better for $\delta\alpha$ than ‘so’. A. V. also is far clearer than R. V. ‘ye are witnesses’—of what?—‘and consent’ does not follow from what comes before, as in A. V.

‘For they indeed killed them.’—A. V.

‘For they killed them.’—R. V.

A. V. attempts to render $\mu\acute{e}v$ — $\delta\acute{e}$, which R. V. leaves out altogether.

‘Their sepulchres.’—A. V.

‘Their tombs.’—R. V.

‘Their sepulchres’ is not found in the Vatican MS. But it exists in *Syr. P.* and *Philox.* (*Syr. Cur.*, omits this clause altogether), in *Memph.*, *Armen.*, *Slav.*, *Georg.*, *Eth.*, *Arab.*, *A.-Saxon*, *Pers.*, *Codex aur.*, and *Vulg.* So A. V. may abide in such good company.

v. 49.

‘I will send them prophets.’—A. V.

‘I will send unto them prophets.’—R. V.

A. V. is best and reads best. ‘Unto’ breaks the rhythm of this sentence, and is needless, since it is understood in ‘send’, that governs the dative of the person to whom aught is sent.

‘They shall slay.’—A. V.

‘They shall kill.’—R. V.

Why not ‘slay’?

v. 51.

‘Zacharias which.’—A. V.

‘Zachariah who.’—R. V.

‘Who’ is preferable to ‘which’ here, and reads better.

‘Between the altar and the temple.’—A. V.

‘Between the altar and the sanctuary.’—R. V.

Oikos, ‘house’, may be rendered ‘temple’ as well as ‘sanctuary’. But ‘temple’ is better understood to mean the build-

ing containing the Holy and the Most Holy places. For 'sanctuary' might best apply to the latter.

'Verily, I say.'—A. V.

'Yea, I say.'—R. V.

R. V. is best here.

v. 52.

'For ye have taken away the key.'—A. V.

'For ye took away the key.'—R. V.

A. V. is best. The aorist answers to sundry past tenses, and is oftener met with than the perf. *γράφα*. Since then the lawyers not only had taken away the key of knowledge, but still kept it, and let no one have it—'ye have taken away'—that lasted up to the time then present, is best.

v. 53.

'And as he said these things.'—A. V.

'And when he was come out from thence.'—R. V.

R. V. follows the Vatican and Sinaitic MSS., with which agree one or two more MSS., and also *Memph.* But A. V. agrees with several MSS., and with *Syr.*, *P.*, *Cur.*, and *Philox.*, *Armen.*, *Georg.*, *Slav.*, *Eth.*, *Arab.*, *Pers.*, *Taw.* and *Whel.*, *Cod. aur.*, and *Vulg.*. So that A. V. is in good company.

'Began to urge him vehemently.'—A. V.

'Began to press upon him vehemently.'—R. V.

'Urge him,' A. V., is better for *ἐνέχειν* here, than R. V. 'pressed upon him', which implies that they actually 'set upon him', whereas they only did it in words; and this is well told in A. V. 'they began to urge him'.

v. 54.

'And seeking to catch something.'—A. V.

'To catch something.'—R. V.

R. V. follows the Vatican and Sinaitic MSS., whose Greek, in this case, is not so good as that of the MSS. followed by A. V., which agrees also with *Syr.*, *P.*, *Cur.*, *Philox.*, *Slav.*, *Armen.* (that omits *ἐνεδρεύοντες*), *Georg.*, *Vulg.*, *A.-Saxon*, and *Pers.* The *Ethiopic* connects this verse with the preceding in a different construction; and *Memph.*, *Arab.*, agree with the Vatican MS. and R. V.

'That they might accuse him.'—A. V.

'.....'—R. V.

R. V. omits this clause, which is neither in the Vatican MS. nor in *Memph.* and *Eth.* But A. V. agrees with other MSS., and with *Syr.*, P., Cur., and Philox.; *Armen.*, *Georg.*, *Slav.*, *Arab.*, *A.-Saxon*, *Pers.*, Taw. and Whel., *Codex aur.*, and *Vulg.* A. V., then, is safe with them; and so let it be.

Enough, in sooth, of this weary work. As I have not yet attained unto the scholarship required, in order to appreciate the merits of corrections made by a guild of scholars said to be the 'most competent of the age', further criticism from me would be of little use. Moreover, I cannot find heart to continue pointing out what, to my limited sight, looks not only like mistakes or blemishes, but like real injury done to the One Book which, during nearly forty years of active parochial work, I have found to be the milk in childhood, the mainstay in after life, and the only solace in death, of my people.

The following somewhat bald renderings, however, of ancient and modern originals of the Lord's Prayer, may perhaps prove interesting; not only as witnesses to the Communion of Saints elsewhere in the world, but also for comparison with the same heir-loom of the Church, as it is rendered in the Revision of 1881. It will then appear that not one of them—no, not even the Sinaitic MS.—quite agrees with the Vatican reading of S. Luke xi, 2-4, as given by the Revisers; except, indeed, the Vulgate and Wycliffe's translation, so printed, however, as to show that he evidently thought his MS. incorrect.

Whence we may ask: If the combined scholarship of so many heads, working together on 'the most valuable MSS. discovered since the days of Erasmus', only brings us back to the days of Wycliffe—what have we gained by the vaunted Revision of 1881?

SYRIAC. Peshito.

1st-2nd Century; ed. Widmanstad, 1555.

S. Matt. vi, 9-12.

Abūn d'bashmāyo, etc.—Our Father which *art* in the heavens, hallowed be Thy name; Thy kingdom come, Thy will be *done*, as in heaven, so (in or) on the earth. Give us the bread of our need this day; and forgive (or remit) us our debts, as even we have forgiven (or remitted to) our debtors. And bring us not into temptation, but deliver us from the evil; For (of Thee) Thine is the kingdom, and the power, and the glory, unto all ages.

Ed. Widmanstad, 1555.

S. Luke xi, 2-4.

Abūn d'bashmāyo, etc.—Our Father which *art* in heaven, hallowed be Thy name. Thy kingdom come; Thy will be *done*, as in heaven, so also on earth. Give us the bread of our necessity every day. And remit us our sins, for we also have remitted *them* to all that are indebted to us. And bring us not into temptation; but deliver me (us, Sch., Gutb.) from the evil.

S. Cyril Alex.

Comm. in S. Luc. Syr., p. 154; ed. P. Smyth.

S. Luke xi, 2-4.

Abūn, etc.—Our Father, hallowed be Thy name; Thy kingdom come; Thy will be *done*, as in heaven, also on earth. Give us the bread of our necessity every day. And remit us our sins, for we also remit *them* to every one who is indebted to us. And bring us not into temptation.

SYRIAC.

Canon Cureton's very ancient Recension; London, 1868.

S. Matt. vi, 9-12.

Abūn d'bashmāyo, etc.—Our Father which *art* in heaven, hallowed be Thy name. Thy kingdom come, and Thy wills be *done*, in earth as in heaven. And give us our (constant or) daily bread of to-day; And remit (or forgive) us our debts, as we also remit them to (or forgive) our debtors. And make us not come into temptation; but deliver us from the evil. For (of Thee) Thine is the kingdom and the glory, unto all ages, Amen.

S. Luke xi, 2-4.

Abūn d'bashmāyo, etc.—Our Father which *art* in heaven; hallowed be Thy name; Thy kingdom come; And give us our constant (or daily) bread of every day. And remit us our sins, for we also remit *them* to every one who is indebted to us. And bring us not into temptation, but deliver us from evil (or the evil; *emph. form.*, as in all the other Syriac copies).

SAHIDIC.

2nd-3rd Century ? ed. God. Woide. Oxford, 1799.

S. Matt. vi, 9-12.

Beneiōt et hen empeie, etc.—Our Father which art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done ; as it is in heaven, so let it be done on the earth. Our bread that is to come, give us this day. Forgive (or remit) us our debts, as we also forgive what we have against them (our debtors). Do not bring us into temptation, but deliver us from the πονηρός ; For thine is the power and the authority (rule, or government) unto all ages. Amen.

S. Luke xi, 2-4 in Sahidic, is not in print.

MEMPHITIC.

2nd-3rd Century ? ed. Schwartze, 1846.

S. Matt. vi, 9-12.

Beniōt et khen niphèoui, etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven, so on the earth. Our bread of to-morrow give us this day. And forgive (or remit) us our debts, as we also forgive (or remit) what we have against them (our debtors). And bring us not into temptation, but deliver us from the evil.

S. Luke xi, 2-4.

Beniōt et khen niphèoui, etc.—Our Father which art in the heaven ; Hallowed be Thy name ; Thy kingdom come. Thy will be done alike in heaven and on the earth. Give us every day the bread to come (*i.e.*, for the morrow). And (remit or) forgive us our sins, for we also forgive those against whom we have aught. And bring us not into temptation, but deliver us from the evil.

ETHIOPIC.

4th Century ; ed. T. P. Platt, British and Foreign Bible Society, 1830.

S. Matt. vi, 9-12.

Abuna zabasamāyāt, etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven, also on earth. Our food of every day of ours give us to-day. And forgive us our trespasses, as we also forgive them that have trespassed against us. And bring us not into temptation, but save us and deliver us from all evil ; For Thine is the kingdom, power, and glory, unto all ages. Amen.

S. Luke xi, 2-4.

Abuna zabasamāyāt, etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will (happen) be done like as in heaven, so also on earth ; Our food of every day of ours give us to-day. And (remit) forgive us our trespasses and our iniquities, as we also forgive him who has trespassed against us. And bring us not into temptation, but save us and deliver us from all evil.

GOTHIC.

4th Century ; ed. *De Gablentz and Löwe; Massman*, 1857.

S. Matt. vi, 9-12.

Atta unsar thu in himinam, etc.—Our Father Thou in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done (come to pass), as in heaven, so on earth. Our bread of every day, give us this day. And remit us that which we may be owing, as we also remit to those who owe us. And bring us not into temptation, but loose (or deliver) us from the evil ; For Thine is kingdom, and power, and glory (unto ages) for ever. Amen.

There is no S. Luke xi in Gothic.

GREEK.

*Sinaitic and Vatican MSS.*4th-5th Century ? *Leipzig*, 1865. Ed. *London*, 1859.

S. Matt. vi, 9-12.

Pater hēmōn ho en tois ouranois, etc.—Our Father that is in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven, so also on earth. Give us to-day our daily bread. And remit us our debts, as we also have remitted *them* to our debtors. And bring us not into temptation (or trial), but deliver us from the evil.

S. Luke xi, 2-4.

Sinaitic MS.

Pater, etc.—Father, hallowed be Thy name, Thy kingdom come ; Thy will be done, as in heaven, so also on earth. Give us day by day our daily bread. And (remit) forgive us our sins, as we also remit to every one indebted to us. And bring us not into temptation.

Vatican MS.

Pater, etc.—Father, hallowed be Thy name ; Thy kingdom come. Give us day by day our daily bread. And (remit) forgive us our sins, for we ourselves remit unto every one indebted to us. And bring us not into temptation.

ARMENIAN.

5th Century ; *Venice*, 1805.

S. Matt. vi, 9-12.

Hair mer wor herghints, etc.—Our Father, which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will (wills) be done, as in the heavens, so on earth. Our bread of every day give us this day. And remit (or forgive) us our debts, as we also remit (or forgive) our debtors. And bring (or lead) us not into temptation, but save us from evil. For Thine is kingdom, and power, and glory (unto ages) for ever. Amen.

S. Luke xi, 2-4.

Hair mer, etc.—Our Father, hallowed be Thy name ; Thy kingdom come ; Give us day by day our daily bread ; And (remit) forgive us our sins, because we also (remit) forgive every one that is indebted to us. And bring us not into temptation.

GEORGIAN.

5th Century ; *S. Petersburg*, 1818.

S. Matt. vi, 9-12.

Mamao chweno romeli khar tsatha shina, etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in the heavens, so also on earth. Our bread of subsistence (or existence) give us to-day ; And remit (or forgive) us our debts, as we remit (or forgive) our debtors. And bring us not into temptation, but deliver us from evil. For Thine is kingdom, and power, and glory, unto eternity. Amen.

S. Luke xi, 2-4.

Mamaō chwenō rōmeli khar tsatha shina, etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in the heavens, so also on earth. Give us day by day our bread of sustenance (or existence) ; and (remit) forgive us our sins, because we also (remit) forgive all our debtors. And lead us not into temptation, but deliver us from evil (or the evil).

LATIN.

5th Century ; *Codex aureus, ante Hieronymum* ; ed. *Christiania*, 1878.

S. Matt. vi, 9-12.

Pater noster qui es in cælis (sic), etc.—Our Father which art in the heavens, hallowed by Thy name ; Thy kingdom come ; Thy will be done, as in heaven (and) so in earth. Give us to-day our daily bread ; and remit us our debts, as we also remit them to our debtors ; and lead us not into temptation ; but deliver us from evil.

S. Luke xi, 2-4.

Pater, sanctificetur nomen tuum.—Father, Hallowed be Thy name. Thy kingdom come ; Thy will be done as in heaven (and) so on earth (alike in heaven and on earth). Give us to-day our daily bread. And (demitte) cast aside, or let down to us our sins, for as much as (si quidem) we let down (demittimus) to every one indebted to us. And induce us not into temptation, but deliver us from evil.

SYRIAC.

Harkleian or Philoxenian. 6th Century ; ed. *White*. *Oxford*, 1778.

S. Matt. vi, 9-12.

Abō dīlan hau d'bashmayo, etc.—Our Father (He), which *is* in the heavens, hallowed be Thy name ; Thy kingdom come : Thy will be done, as in the heavens, so (in or) on earth. Our bread that which *is*

necessary, give us to-day. And remit (or forgive) us our debts, as we also remit to (or forgive) our debtors. And bring us not into temptation, but deliver us from evil (or from the evil). For Thine is the kingdom, and the power, and the glory (unto ages), for ever. Amen.

S. Luke xi, 2-4.

Abō dilan hau d'bashmāyo, etc.—Our Father (He) which art in the heavens, hallowed be Thy name; Thy kingdom come, Thy will be done, as in heaven, so also on earth. Give us to-day (or every day) the bread of our necessity (or want); And remit us our sins, for we also remit them to every one who is indebted to us. And bring us not into temptation, but deliver us from evil (or the evil).

ARABIC.

7th Century. *Of the Fayum, in Egypt.* Ed. Leyden, 1616.

S. Matt. vi, 9-12.

Abānā 'llazhi fis-samāwāt, etc.—Our Father which art in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on the earth. Our bread of our sufficiency give us (in) to-day. And forgive us what we ought to do (what is incumbent on us), as we forgive him who has sinned against us. And do not bring us in (introduce) temptation, but deliver us from the evil; For unto Thee are the kingdom, and the power, and the glory, unto eternity. Amen.

S. Luke xi, 2-4.

Abānā 'llazhi fis-samāwāt, etc.—Our Father which art in the heavens, hallowed be Thy name, Thy kingdom come; Thy will (happen) be done, as in heaven, so on earth. Our bread of our sufficiency give us on this day. And forgive us our sins, because (or since) we forgive him against whom we have aught. And bring us not into temptation, but deliver us from the evil.

Another Arabic Version, said to be directly from the Greek.

— Century. Rome, 1591.

Abūnā 'llazhi fis-samāwāt, etc.—Our Father which art in the heavens; hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on the earth. Our bread of our sufficiency give us to-day. And forgive us our sins, as we forgive him who has sinned against us. And bring us not into temptation, but deliver us from the evil.

Another Arabic Version, said also to be from the Greek (corrected on the Coptic). — Century; Bishop's Walton's Pol.

S. Matt. vi, 9-12.

O Abana 'llazhi fis-samāwāt, etc.—O our Father which art in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on the earth. Our bread which is of

to-morrow give us to-day. And forgive what is on us (what we owe), as we forgive him on whom we have aught (to whom we owe anything); And bring us not into temptation, but deliver us from the evil.

Another Ancient Arabic Version, used by the Maronites of Mt. Lebanon.

S. Matt. vi, 9-12.

Abuna 'llazhi fis-samāwāt, etc.—Our Father which art in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on the earth. Our bread of our sufficiency give us to-day. And forgive us what (is incumbent on us) we ought to do, as we forgive him who has sinned against us. And bring us not into temptation, but deliver us from the evil. Amen.

This agrees with the Version from the Fayum, above given, and also with the Syriac used by the Maronites who, being in union with Rome, reject the doxology, as the Latin Church in general has done.

ANGLO-SAXON.

8th Century. *By Ælfric, from the Vetus Itala. Dort.*, 1665.

S. Matt. vi, 9-12.

Fæder ure thu the eart on heofenum, etc.—Our Father, Thou who art in the heavens, Be Thy name hallowed; Let Thy kingdom come; Thy will be done (happen or become) on earth as in the heavens. Our daily loaf give us to-day. And forgive us our debts (faults or guilt(s), even as we forgive our debtors (who are guilty or faulty towards us). And lead us not into temptation; but deliver (loose) us of evil. So be it.

S. Luke xi, 2-4.

Ure Fæder thu dhe on heofone eart, etc.—Our Father, Thou that art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in heaven and on earth. Give us to-day our daily loaf. And forgive us our guilt(s), as we forgive every one of those who are guilty towards us. And lead us not into temptation; but deliver us from evil.

SLAVONIC.

9th Century; *By SS. Cyril and Methodius. Ed. S. Petersburg.*

S. Matt. vi, 9-12.

Ottše nash, ije yesi na nebesyěkh.—Our Father which art in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on earth. Our bread for support (or daily) give us to-day. And remit us our debts, as we also remit them unto our debtors. And bring us not into temptation, but deliver us from the evil (masc. or neut.). As Thine is the kingdom and the power and the glory (unto ages) for ever. Amen.

S. Luke xi, 2-4.

Ottche násh, ije na nebesjékh, etc.—Our Father which art in the

heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven, so on earth. Our bread of support (or daily) give us every day ; And forgive us our sins, as we ourselves also forgive every debtor of ours. And bring us not into temptation, but deliver from the evil (masc. or neut.).

Later Versions.

SLAVONIC.

12th Century ; *Nikoljsko yevangielje.* Belgrade, 1864.
S. Matt vi, 9-12.

Otche nash, ije yesi na nebesyèkh, etc.—Our Father which art in the heavens, Thy name be hallowed : Thy kingdom come ; Thy will (happen) be done as in heaven, so also on earth. Give us this day our bread of daily subsistence. And remit us our debts as we also remit them to our debtors ; And lead us not into temptation, but deliver us from the enemy. For Thine is the kingdom and the power and the glory, for ever. Amen.

S. Luke xi, 2-4. ‘Our Father, which art in the heavens,’ etc.

PERSIAN.

14th Century ; *Bishop Walton's Pol.*
S. Matt. vi, 9-12.

Pidar-i-mā ke bar asmāni, etc.—Our Father which art in heaven ; holy is Thy name ; Thy kingdom come. Thy will, O Lord, be done, as even in heaven, so on earth. Give us bread which is necessary unto the day. And forgive (or remit) us our sins, as we also forgive (or remit) to them who have sinned against us. And bring us not into temptations, but save and deliver us from the wickedness of evil. For that kingdom, power and glory (is) are Thine now, and unto all ages. Amen.

S. Luke xi, 2-4.

Pidar-i-mā ke bar asmāni, etc.—Our Father which art in heaven, Thy name is hallowed. Thy kingdom come. Thy will be done (Thou) Ruler alike in heaven and on earth. Give (us) every day our continual portion. And forgive our sins, as we forgive the sins of others which they commit against us. And give us not (over) to temptation, but deliver us from evil.

Another Persian Version. (*Wheloc and Pierson*, published in 1657.)
S. Matt. vi, 9-12.

Ai pidar-i-mā ke dar asmāni, etc.—O our Father which art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done even as in heaven, so also on earth. Give us to-day the bread of sufficiency unto our day ; And forgive (or remit) us our sins, even as we also remit to our debtors. And bring us not into temptation, but deliver us from evil. Amen.

S. Luke vi, 2-4:

Ai Pidar, etc.—O Father, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven so on earth. Give us to-day the bread of all our provision (or food, maintenance). And forgive us our sins, as we also are forgiving every debt against us. And cast us not into temptation.

ENGLISH.

Wycliffe, 13 9.

S. Matt. vi, 9-12.

Oure fadir that art in heuenes, halwid bi thi name ; Thy kyngdom cummeto ; be thi wille don as in heuen and in erthe ; Gif to vs this day oure breed over other substaunce ; And forgeue to vs our dettis, as we forgueue to oure dettours ; And leede vs not in to temptacioun, but delyuere us fro yuel. Amen.

S. Luke xi, 2-4.

Fadir...halewid be thi name. Thi kyngdom come to..... Give to vs to-day oure eche dayes breed. And forgyue to vs oure synnes, as and we forgyuen to ech owyngs to vs. And leed not vs into temptacioun.....

Tyndale, 1526.

O oure father which arte in heven, hallowed be Thy name ; Let Thy kingdom come ; Thy will be fulfilled as well in erth as hit ys in heven ; Geve vs this daye oure dayly breading ; And forgeve vs oure trespasses, even as we forgeve them which traspasseth vs ; Leede vs not into temptation, but delyvre vs from yvell. Amen.

S. Luke xi, 2-4.

Oure father which arte in heven, hallowed be Thy name. Lett Thy kyngdom come. Thy will be fulfilled, even in erth as it is in heven. Oure daily breed geve vs this daye. And forgeve vs oure synnes, for even we forgeve every man that traspasseth vs. And ledde vs not into temptation, butt deliver vs from evyll. Amen.

SLAVONIC.

16th Century ; *Ostromir Gospels*. Prague, 1853.

S. Matt. vi, 9-12.

Ottshe nash ije yesi na neb., etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, alike in heaven and in earth. Our loaf (or bread) of sustenance (daily) give us to-day. And forgive (or remit) us our debts, as we also forgive (or remit to) our debtors. And bring us not into temptation, but deliver us (out of) from the enemy. For Thine is the kingdom, and the power, and the glory, unto eternity (or ages). Amen.

S. Luke xi, 2-4, is the same but without the doxology.

WELSH.

London, 1854.

S. Matt. vi, 9-12.

Ein Tad, yr hun wytyn y nef oedd.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven, so on the earth also. Give us to-day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, and the power and the glory (unto all ages) for ever and ever. Amen.

IRISH.

London, 1879.

S. Matt. iv, 9-12.

Ar Nataira tá ar neam, etc.—Our Father which art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as it is done in heaven. Give us to-day our daily bread. And forgive us our sins as we forgive them that have sinned against us. And lead us not into temptation, but deliver us from evil. For thine own is the kingdom, and the power, and the glory; for ever and ever. Amen.

LATIN.

Vulgata. Sixti V. P. M. Parisiis 1653.

S. Matt. vi, 9-12.

Pater noster, qui es in cælis, etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, alike in heaven and in earth. Give us to-day our bread over what we want ; And remit unto us our debts, as we also remit (them) unto our debtors. And lead us not into temptation, but deliver us from evil. Amen.

S. Luke xi, 2-4.

Pater, etc.—Father, hallowed be Thy name ; Thy kingdom come ; Give us to-day our daily bread ; And (dimitte) forgive us our sins, for as much as we ourselves also forgive every one indebted to us. And lead us not into temptation.

SPANISH.

Translated by D. Valera. Oxford, 1863.

S. Matt. vi, 9-12.

Padre nuestro, qui estás en los cielos, etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven, so also in the earth. Give us to-day our daily bread. And forgive us our debts, as we also forgive our debtors. And (put) bring us not into temptation but deliver us from evil. *For thine is the kingdom, and the power, and the glory, unto all ages.* Amen.

ITALIAN.

Diodati. London, 1862.

S. Matt. vi, 9-12.

Padre nostro, che sei nei cieli, etc.—Our Father which art in the

heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done in earth as in heaven. Give us to-day our daily bread. And lead us not into temptation, but deliver us from evil. *Because Thine is the kingdom, and the power, and the glory, unto eternity.* Amen.

PORTUGUESE.

From the Vulgate.

S. Matt. vi, 9-12.

Padre nosso, que estás nos céos, etc.—Our Father which art in the heavens ; Hallowed be Thy name ; Thy kingdom come unto us ; Thy will be done, so in earth, as in heaven. Our bread, which is above all the substance (*supersubstantialem Vulg.*), give us to-day. And forgive us our debts like as we forgive our debtors. And leave us not to fall into temptation ; But deliver us from evil. Amen.

WALLACHIAN.

British and Foreign Bible Society. Bucharest, 1877.

S. Matt. vi, 9-12.

Tatele or Parintele nostru, carele esci in ceriuri, etc.—Our Father which art in the heavens ; Hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven, so on earth. Our bread of every day give us this day. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil. For Thine is the kingdom, and the power, and the glory, unto eternity. Amen.

ROMANSCH.

Dialect of Cuera. Cuera, 1826.

S. Matt. vi, 9-12.

Bab noss, ilg quel eis enten tschiel, etc.—Our Father which art in heaven, hallowed be Thy name ; Thy kingdom come unto us ; Thy will be done (or happen) as in heaven, so also on earth. Give us to-day our daily bread. And forgive us our sins, as we forgive those who owe us. And lead us not into temptation, but (save or) deliver us from evil. Because that Thine is the kingdom, and the power, and the glory, for ever. Amen.

FRENCH.

Genevan Version. Ed. 1710.

S. Matt. vi, 9-12.

Notre Père qui es aux cieux, etc.—Our Father which art in the heavens ; Hallowed be Thy name ; Thy kingdom come ; Thy will be done in the earth as in heaven. Give us to-day our daily bread. And remit us our debts, as we remit debts to our debtors. And lead us not into temptation ; But deliver us from the evil. For Thine is the kingdom, and the power, and the glory for ever. Amen.

GERMAN.

M. Luther. London, 1823.

S. Matt. vi, 9-12.

Unser Vater in dem Himmel, etc.—Our Father in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will happen on earth as in heaven. Give us to-day our daily bread. And forgive us our debts (or faults) as we forgive our debtors. And lead us not into temptation, but deliver (or save) us from the evil. For Thine is the kingdom, and the power, and the glory, unto eternity. Amen.

DUTCH.

Amsterdam, 1709.

S. Matt. vi, 9-12.

Onze Vader, die in de hemelen zijt, etc.—Our Father which art in the heavens, hallowed be Thy name ; Thy kingdom come ; They will happen, like as in heaven, so also on the earth. Give us to-day our daily bread. And forgive us our debts (or faults) like as we also forgive our debtors. And lead us not into temptation, but deliver us from the wicked. For Thine is the kingdom, and the power, and the glory, unto eternity. Amen.

DANISH.

Copenhagen, 1826.

S. Matt. vi, 9-12.

Vor Fader, du som är i himlene, etc.—Our Father, Thou who art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will happen, as in heaven, so also on the earth. Give us to-day our daily bread ; And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but set us free from the wicked (or evil); For Thine is the kingdom, and the power, and the glory, unto eternity. Amen.

SWEDISH.

Stockholm, 1837.

S. Matt. vi, 9-12.

Fader vor, som åst i himlom, etc.—Our Father which art in heaven ; Hallowed be Thy name ; Thy kingdom come ; Thy will happen like as in heaven so also on the earth. Give us to-day our daily bread. And remit (or forgive) us our debts, as we also forgive them that are indebted to us. And lead us not into temptation, but save us from the evil (or wicked). For the kingdom is Thine, and the power, and the glory, unto eternity. Amen.

ICELANDIC.

Oxford, 1866.

S. Matt. vi, 9-12.

Fadir vor, thu som art á himnum, etc.—Our Father, Thou who art

in (the) heaven ; Hallowed (be) Thy name ; Thy kingdom come ; Thy will be done, so on the earth as in (the) heaven. Give us to-day our daily bread ; And forgive us our debts (or faults) like as we forgive our debtors. And lead us not into temptation, rather save us from the (ill) evil.

FINNISH.

Stockholm, 1840.

S. Matt. vi, 9-12.

Isä meidän, joka olet taiwassa, etc.—Our Father which art in heaven ; Hallowed be Thy name ; Thy kingdom come near ; Thy will be so on earth, as in heaven. Give us this day our bread of every day. And forgive (or remit) us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, unto eternity. Amen.

HUNGARIAN.

Pesth, 1869.

S. Matt. vi, 9-12.

Mi Atyánk, ki vagy a' mennyekben, etc.—Our Father which art in (the) heavens, hallowed be Thy name ; Thy kingdom come ; Thy will happen (become, or, be done), as in heaven, so also on the earth. Give us to-day our bread of every day. And forgive us our debts (faults or sins), as we also forgive those who have sinned against us. And lead us not into temptation ; but set us free from the evil. For Thine is the kingdom, and the power, and the glory, unto eternity. Amen.

TURKISH.

Kieffert and Bianchi. Paris, 1826.

S. Matt. vi, 9-12.

Ei gyöklerde ölän bābāmüz, etc.—O, our Father (being), which art in the heavens ; Hallowed be Thy name ; Thy kingdom come ; Thy will, as it is done in heaven, so be it done also on earth. Give us this day our bread of every day. And forgive (remit) us our debts, as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil (or wicked) ; For Thine is (the) kingdom, and (the) power, and (the) glory, for ever. Amen.

MODERN GREEK.

Authorised by Gregory, Archbishop of Eubœa. Corfu, 1827.

S. Matt. vi, 9-12.

O Patéra-mas hopu īsē is tus uranus, etc.—O, our Father, which art in the heavens, hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in (the) heaven, so also in the earth. Give us to-day our daily bread. And forgive us our debts, as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil (*ἀπὸ τὸ πονηρόν*, not *τὸν πονηρόν*) ; For Thine is the kingdom, and the power, and the glory, unto (all) ages. Amen.

ALBANIAN.

Corfu, 1827.

S. Matt. vi, 9-12.

Gidhi inë kë ge bë kiël, etc.—Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as it is done in heaven, so also in earth. Give (us) our bread daily which we want for our (nature) support. And forgive us our sins, even as we forgive them that sin against us. And bring us not into temptation, but deliver us from the evil (or wicked). For Thine is the kingdom, and the power, and the glory, for ever. Truly.

MALTESE.

Vasalli, 1792, from the *Vulgate*.

S. Matt. vi, 9-12.

Myssierna, li ynt fys-smenièt, etc.—Our Father, which art in the heavens; Hallowed be Thy name; Thy kingdom come; What thou wilt be done, alike in heaven and in the earth. Our bread which (is) necessary give us to-day. And forgive (remit) us our debts, as we forgive them that are indebted to us. And bring us not into temptation; But deliver us from evil. Amen.

RUSSIAN.

Leipzig, 1860.

S. Matt. vi, 9-12.

Ottshe nash sustshii na nebesakh, etc.—Our Father, being (or existing) in the heavens; Hallowed be Thy name; Thy kingdom come; Thy will be done (or happen, come to pass), even in the earth, as in heaven. Give us on this day our bread of sustenance (or subsistence); And forgive us our debts, as we also forgive our debtors. And deliver us not to temptation; But rescue us from the evil (or wicked). For Thine is (the) kingdom, and (the) power, and (the) glory, unto eternity. Amen.

BULGARIAN.

New York, 1867.

S. Matt. vi, 9-12.

Ottshe nash koito si na nebesa, etc.—Our Father, which art (on) in (the) heavens; Hallowed be Thy name. Thy kingdom come; Thy will be done (happen, come to pass), as in heaven, so also on the earth. Give us to-day our bread of sustenance (or subsistence). And forgive us (or remit) our debts, as we also forgive our debtors. And bring us not into temptation, but deliver us from evil (or wicked); For Thine is the kingdom, and the power, and the glory, unto eternity. Amen.

SERVIAN.

Leipzig, 1840.

S. Matt. vi, 9-12.

Odshe nash koji ei na nebesima, etc.—Our Father, which art in the

heavens ; Hallowed be Thy name. Thy kingdom come ; and Thy will be done (or happen, come to pass) also on earth as (on) in heaven. Our useful (or needful) bread give us to-day. And forgive (or remit) us our debts, as we also forgive our own debtors. And bring us not into temptation, but deliver us from evil. For Thine is (the) kingdom, and (the) power, and (the) glory, unto eternity. Amen.

POLISH.

Wilna, 1820.

S. Matt. vi, 9-12.

Oycze nasz ktry's iest w niebiesiech, etc.—Our Father which art in the heavens ; Hallowed be Thy name ; Thy kingdom come ; Thy will be done (or happen, etc.), as in heaven, so also on earth. Give us to-day our daily bread. And forgive us our debt (or fault) as we also forgive our debtors. And bring us not into temptation, but deliver us from evil. Amen.

BOHEMIAN.

Prague, 1860.

S. Matt. vi, 9-12.

Otce nás, kterýž (gsy) w nebesých, etc.—Our Father which (art) in the heavens, Hallowed be Thy name ; Thy kingdom come ; Thy will be done (come to pass) as in heaven, so also on earth. Give us to-day our daily bread. And forgive us our debts (or faults) as we also forgive our debtors. And bring us not into temptation, but deliver us from evil. For Thine is (the) kingdom, and (the) power, and the glory, unto eternity. Amen.

TATAR.

Orenburg dialect. Astrakhan, 1818.

S. Matt. vi, 9-12.

Gyöklerde ölän atāmuz, etc.—Our Father (being) which art in the heavens, Hallowed be Thy name ; Thy kingdom come ; Thy will be (done) on earth as it is also (done) in heaven ; Give us this day our bread of every day. And forgive (or remit) us our debts, as we also forgive our debtors. And bring us not to destruction, but deliver us from the wicked (or evil). For Thine is (the) kingdom, and (the) power, and (the) glory, always. Amen.

KALMUC.

S. Petersburg, 1826.

S. Matt. vi, 9-12.

Okhtorgüi du baikkhchi mini etsige, etc.—Our Father (being, dwelling) which art in heaven ; Let Thy name become honoured of all men. Thy kingdom come ; May Thy will be fulfilled as in heaven so on earth. Grant us this day the gift of our daily bread necessary (or suitable) for (our) support. Grant us kindly (escape) forgiveness for what we have done, as we also give forgiveness to those who have done us evil. Allow not our tempta-

tion, but grant us deliverance from all evil (or misfortune). For Thou, through innumerable ages past and to come, and through Thy greatness, kingdom and power and excellent glory are (Thine). So be it fulfilled. (Amen.)

MONGOLIAN.

S. Petersburg, 1826.

S. Matt. vi, 9-12.

Okhdargoï degi minu etchege, etc.—Our Father in heaven, may Thy name be honoured as holy by all (men); May Thy ruling kingdom come; May Thy (supreme or) ever-ruling will as in heaven, so also on earth be fulfilled. To-day also be pleased to grant us our bread suitable to the support of every day. Grant us forgiveness of the evil we have done, as we also friendly forgive them who bear hatred to us. And not letting us be tempted, grant us deliverance from all misfortune (or evil). For through Thee, for an infinite reckoning and length of time past and to come, is ruling kingdom, and power, and great glory fulfilled. So be it accomplished.

MANDCHU.

S. Petersburg, 1820.

S. Matt. vi, 9-12.

Apka de bishire musei ama, etc.—Our Father (being) in heaven, let Father's name be held in entire reverence; Let Father's kingdom come; Let Father's will, according to how it is wrought in heaven, so also be wrought on earth. Grant us to-day our daily food for sustenance. As we forgive those who offend us, so let Father also forgive our offences. Bring us not into a place of temptation; but grant us escape from evil. For kingdom and power and glory are Father's for ever. Amen.

CHINESE.

(Delegates Version). *Shanghai, 1851.*

S. Matt. vi, 9-12.

Woo foo tsae theen, etc.—Our Father in heaven; Let Thy name be hallowed; Thy kingdom come; Thy will be fulfilled on earth as (in) heaven. What provision is necessary (bestow, or) give us this day; As we forgive men (their) debts; we beg (Thee) to forgive our debts; Send us not temptation (or trial), (but) deliver us from (out of) evil. (For) kingdom, power (and) glory, are all Thine, unto all ages. So be it.

JAPANESE.

(Ed. 1880.)

S. Matt. vi, 9-12.

Ten-ni mashi-masu warera-no chichi-ya, etc.—O our Father dwelling in heaven; We desire that (Thy) holy name be honoured (or glorified); (and that) God's kingdom be made to come; (that) the holy will, as it is done in heaven, so it be done on earth. Vouchsafe

to grant (us) to-day our necessary provisions. Like as we forgive those who have committed sin against us, so also vouchsafe to forgive us our sins. (That) we be not led into evil things, but vouchsafe to draw us out of evil. (For) the kingdom, the power, (and) the glory, are Thine enduring for everlasting. Amen.

TIBETAN.

Rev. H. A. Jäshke's translation ; Lahul, 18—?

S. Matt. vi, 9-12.

Kye nget-nams-kyi nam-mkah-la bjugs-pai yab, etc.—O our Father dwelling in heaven. Let worship and honour be paid to Thy holy name. Thy kingdom come near. As Thy will is fulfilled in heaven, so also let it be fulfilled on earth. Give us also to-day our daily food. And as we forgive our debtors, so also do Thou forgive us our debts. And (make us) lead us not into temptation, but make us escape from evil. (For) unto eternity Thou hast kingdom and power and glory. Amen.

BURMESE.

American Miss. Moulmein, 1837.

S. Matt. vi, 9-12.

Koung-gin tho hneik shi-dau mu-tho akyon-nok do apa, etc.—Our honoured Father which art in heaven ; Thy honoured name be had it utmost reverence ; (Thy) kingdom be made firm (or supreme); (Thy) honoured will, like as it is done in heaven, so let it be done on earth. Mercifully give us to-day food sufficient for subsistence. Like as we forgive people who have transgressed against us, so also (do Thou) forgive us our transgressions. (And) not letting us be drawn into temptation, mercifully deliver us from all evil doing (or conduct, ways). So be it.

SIAMESE.

Rev. J. T. Jones ; Bangkok, 1850.

S. Matt. vi, 9-12.

O Phra : bidā hēng khāphochao thang lai Phra : ong jū Savānja, etc.—O Father of us all, God who art in heaven, let all men reverence the worthy name of God as most holy ; Let the kingdom of God be firmly established ; The will of God fulfilled (or absolute) as in heaven, so be it fulfilled on the face (or globe) of the earth, in the same way. Vouchsafe to give us all food for life this day. Vouchsafe to remit our debts, as we grant them to our debtors ; And what may lead (induce) to sin or to error, bring us not, but vouchsafe to deliver us, from that (or him) which is very wicked. For the kingdom, and power, and perfect glory, is unto God for ever and ever. Amen.

JAVANESE.

Haarlem, 1870.

S. Matt. vi, 9-12.

Romo kawula hingkang wonten hing swarga, etc.—Our Father who

dweltest in heaven ; May (the name of the feet of majesty) Thy name be hallowed ; May Thy kingdom come ; May Thy will be fulfilled (observed, or done) as in heaven, so also on earth. Vouchsafe to grant us this day the gift of our daily food. Forgive (or remit) us the offences we have committed, as we forgive those who commit them against us. Bring us not into temptation, but deliver us from evil. For Thine is kingdom, and power, and glory (or majesty), for ever. Amen.

MALAY.

Singapore, 1831.

S. Matt. vi, 9-12.

Bāpa kami iang adu da surga, etc.—Our Father which art in heaven, may Thy name be hallowed. Thy kingdom be spread abroad. Thy will be done on earth like as it is in heaven. Give us to day the food of every day. And forgive us all our faults, like as we forgive the faults of men (committed) against us. And bring us not into temptation, but deliver us from what (is) evil (or wicked). For Thine own is kingdom, and power, and glory for ever. Amen.

PALI.

Colombo, 1835.

S. Matt. vi, 9-12.

Saggat'ha no pita, etc.—Our Father staying (or dwelling) in heaven, Thy name be (pure or) holy ; Thy kingdom come. As in heaven so also on earth, let Thy will (or desire) be done. Give us to-day our daily bread. As we bear patiently (or mercifully forgive) with our debtors, so also bear Thou patiently with our debt. Lead us not into temptation, but deliver us from evil. For kingdom, and strength, and majesty are Thine always. Amen, so be it.

BENGALI.

Calcutta, 1837.

S. Matt. vi, 9-12.

He āmāder swōrgost̄o pit̄o : etc.—O our Father dwelling in heaven ; Worshipful be Thy name ; Thy kingdom be ; And Thy will (or wish) be fulfilled (or effectual) as in heaven so also on earth. Give us to-day our necessary food. And as we bear patiently with (forgive) those who sin against us, so also have real patience with our sin. Also lead us not into temptation, but preserve us from evil. (For) all kingdom, and majesty or glory, and strength are always Thine. Amen.

URDU.

Calcutta, 1837.

S. Matt. vi, 9-12.

Hamārē bāp jo asmān par haī, etc.—Our Father (who) which art in heaven, let the sanctification of Thy name be ; Thy kingdom come ; Thy will come, as in heaven, so also on earth. Give us every

day the bread of our day. And forgive (or remit) us our sins, as we also forgive every one who (are) is indebted to us; And lead (or cast) us not into temptation (or trial), but deliver us from the evil. For Thine is the kingdom, the power, and the glory, for ever. Amen.

HINDI.

Calcutta, 1860.

S. Matt. vi, 9-12.

Hé amārē swargabāsē pītā, etc.—O, our Father, dwelling in heaven, hallowed be Thy name; Thy kingdom come; Thy will be fulfilled, as in heaven, so on earth. Give us to-day our daily bread. And in like manner as we have patience with (forgive) our debtors, so also have patience with (forgive) us our own debts. And cast us not into temptation, but deliver us from evil; For kingdom, and power, and majesty (or glory) are always Thine. Amen.

PASHTU.

Serampore, 1818.

S. Matt. vi, 9-12.

Plara dz'munja chih pāsmān k'shey yej, etc.—Our Father which art in heaven, Hallowed be Thy name; Thy kingdom become (evident or) seen; And in the manner (or way) that it is in Paradise, on the earth let Thy (good pleasure) will have free course. Give us this day our bread of every day. And like as we freely forgive (make a present to) our own debtors, so also remit us (or make us a present of) our debts. And cast us not into temptation, but deliver us from evil at hand. Because kingdom, and strength, and greatness (majesty, glory), unto the day of eternity (are from near him) belong to him. Amen.

PANJABI.

Loodehana, 1868.

S. Matt. vi, 9-12.

Hé amārē pītā jō swarga winccha hain, etc.—O our Father which art in heaven, Thy name abide (be kept, set) holy; Thy kingdom come; Thy will, such as it is in heaven, so be it also done on earth. Give us to-day the food suitable for our support (or life); And in like manner as we forgive our debtors, so also do Thou forgive us our debts; And cast us not into temptation, but deliver us from evil; For kingdom, and power (or strength), and glory (or majesty) for ever is Thine. Amen.

SINDHI.

British and Foreign Bible Society, 1870.

S. Matt. vi, 9-12.

E asānja piu jō tūn āsmān main āhe the, etc.—O our Father, Thou which art in heaven, Thy name become (or be made) holy; And Thy kingdom come; And Thy (good pleasure) will, as it is in heaven, so let it be on earth. Give us to-day our food (or provision); And

forgive our faults, as we ourselves forgive them that commit faults against us. And lead us not into temptation, but rather deliver us from evil; because kingdom, and power, and excellence are Thine always. Amen.

MAHRATTA.

Bombay, 1857.

S. Matt. vi, 9-12.

Hé āmachya ākāshon tīla bāpā, etc.—O our Father in heaven, Thy name be (reverenced) held holy; Thy kingdom come; As in heaven, so also on earth, let the order of Thy will be (done); Give us to-day our daily loaf. And like as we (let loose) forgive our debtors, do Thou also forgive us our debts. And lead us not into temptation; but set us free (deliver us) from evil; Because kingdom, and power, and glory (or majesty) also, for ever is Thine. Amen.

GUJARATI.

Surat, 1840.

S. Matt. vi, 9-12.

O ākāshamānnā hamāra bāp, etc.—O our Father in heaven; Thy name be revered as holy. Thy kingdom come; As in heaven, so on earth, let Thy will be (done, or become). Give us to-day our daily (continual, regular) bread. And as we forgive our debtors, so do Thou forgive us our debts. And bring us not into temptation, but deliver us from evil; For kingdom, and power, and (majesty) glory (all time) always is Thine. Amen.

ORIYA.

Calcutta, 1837.

S. Matt. vi, 9-12.

Hé āmbhomānongkoro sworgosto pītā, etc.—O our Father dwelling in heaven, Thy name be worshipped. Thy kingdom come. In like manner as in heaven, so in such manner let Thy will be fulfilled (effectual) on earth; Give us to-day our daily (continual) food. As we have patience with (forgive) our own (offence) trespass-doers, so have Thou patience also with our trespasses (or offences). Bring us not into temptation, but deliver us from the evil. For kingdom (rule), and glory, and power are for ever Thine. Amen.

TELUGU.

Madras, 1866.

S. Matt. vi, 9-12.

Akāshamandu vunna mā tantri, etc.—O our Father (being) which art in heaven, let Thy name be established (widely spread) as holy; Thy kingdom come; As in heaven, so on earth, let Thy will be spread (or exercised). Vouchsafe to give us to-day food for our livelihood. Like as we have patience with (forgive) our debtors, so also forgive us our debts. Lead us not into temptation (or trial); but deliver us from evil. For kingdom, and power, and majesty (glory), for ever are Thine. Amen.

CANARESE.

Bellary, 1850.

S. Matt. vi, 9-12.

Paralōkagalal-iruva namma Tandiye, etc.—Our Father (being) which art in the heavens ; Thy name become holy ; Thy kingdom be increased. Thy will, what manner it is done in heaven, so be it done on earth. Give us to-day our necessary (boiled rice) bread-food. And what manner we (remit) let free our debtors, remit us our debts. And lead (induce) us not into (experience) trial, but deliver us from evil. Inasmuch as the kingdom, the power, and the glory (majesty), is Thine unto all ages (from yuga to yuga). Amen..

TAMIL.

Madras, 1875.

S. Matt. vi, 9-12.

Paramandalangalil iruggira yengal pitavé, etc.—Our Father (being) which art in the heavens; Hallowed be Thy name; Thy kingdom come; Thy will, as it is done in heaven, so be it done on earth. Give us this day our necessary food. As we forgive our debtors, so, O, God, (O, majesty, etc.) forgive us our debts. Make us not to enter into trial (or temptation); but deliver us from evil; For kingdom, and power, and (majesty) glory, are Thine for ever. Amen.

SINGHALESE.

Colombo, 1868.

S. Matt. vi, 9-12.

Swargayéhi wæddasitina apagé piyānanwahanea, etc.—Our Father dwelling in heaven, Thy name become hallowed ; Thy kingdom come ; Thy will also be done, as in heaven, so on earth. Give us to-day our daily food. As we have patience with (forgive) our debtors, so also forgive us our debts. Bring us not into trial (or temptation), but deliver us from evil. Because kingdom and power and (majesty) glory is (or are) Thine for ever. Amen.

MALAYALIM.

London, 1834.

S. Matt. vi, 9-12.

Nanggaludē swarggastanay pitavē, etc.—Our Father dwelling in heaven, Thy name become holy ; Thy kingdom come ; Like as in heaven so on earth Thy will be done ; Give us to-day our daily bread. And as we (have patience with) forgive those who have done us evil, so also (have patience with) forgive us our evil deeds. Bring us not into temptation, but deliver us (or, preserve us) from evil. For the kingdom, the power and the glory (or majesty) are Thine for ever. Amen.

AMHARIC.

Abu Rumi, Basle, 1875.

S. Matt. vi, 9-12.

Abātātyan hoy basamāy yamtanōr, etc.—O our Father who dwelleth in heaven. Hallowed be thy name ; Thy kingdom come ; Thy will be (become) on earth, as it is in heaven. Give us (now) to-day our bread that is sufficient for us. And forgive us what are against us (our debts), as we also forgive those who have aught against us (our debtors). And lead us not into temptation, but deliver us from evil. For kingdom is Thine, and power, and glory, for ever. Amen.

HEBREW.

Paris, 1550, MS.

S. Matt. vi, 9-12.

Abīnu shēbashshāmayim, etc.—Our Father which art in the heavens. Hallowed be Thy name ; Thy kingdom come ; Thy will be done as in the heavens, so on earth. Give us to-day our continual (daily) bread. And forgive us our debts, as we forgive them who are indebted to us. And bring us not into temptation, but deliver us from evil ; For Thine is the kingdom, and valour (strength), and glory, world without end. Amen.

MODERN ARMENIAN.

Dialect of Ararat. Moscow, 1834.

S. Matt. vi, 9-12.

Mér haîr wor erghnkumn es, etc.—Our Father which art in the heavens ; Thy name become hallowed ; Thy kingdom come ; Thy will (wills) be done, as in the heavens, so also on earth. Give us this day our bread of every day ; and remit us our debts, as we also remit them to our debtors. And bring us not into temptation, but deliver us from the evil. For Thine is the kingdom, and the power (strength), and the glory, unto all ages. Amen.

TATAR.

Adjerbijan dialect. London, 1842.

S. Matt. vi, 9-12.

Ai bizum atāmuz ki gyöklerden sen, etc.—O our Father which art in heaven, Hallowed be Thy name ; Thy kingdom come ; as in heaven, so also on earth Thy will become fulfilled (worked out) ; Give us this day our daily loaf ; And forgive us our debts, like we also forgive our debtors. And draw us not into temptation, but deliver us from the evil. For kingdom and power and (majesty), glory for ever is Thine. Amen.

MODERN SYRIAC.

American Missionaries. Urumiah, 1846.

S. Matt. vi, 9-12.

Bāban d'bashmāyo, etc.—Our Father which art in the heavens ; Hallowed be Thy name ; Thy kingdom come ; Thy will (good pleasure)

be done, as in the heavens, so on the earth ; Give us this day (the) bread (or food of) for our want ; And remit us our debts, as we also remit (them) to our debtors. And bring us not into trial (or temptation), but deliver us from the evil. Because Thine is the kingdom, and the power, and the glory, for ever and ever. ♫

KURDISH.

Constantinople, 1857.

S. Matt. vi, 9-12.

Yá Bavé mé ki le azmāndā, etc.—O our Father which art in heaven, Hallowed be Thy name ; Thy kingdom be ; Thy will be (done) in what manner it (is) in heaven, in such manner also on earth. Our bread of every day give us to-day. And forgive us our debts, in like manner as we also forgive our debtors. And bring us not into trials and temptations, but deliver us from evil ; For Thine is kingdom, and power, and praise, for ever and ever. Amen.

MALAGASY.

British and Foreign Bible Society, 1850? (*Probably translated from the Vulgate.*)

S. Matt. vi, 9-12.

Ny Ray nay izay any andanitra, etc.—Our Father which art there in heaven ; Hallowed be Thy name ; Thy kingdom come ; Thy will be done ; here on earth, as it is there in heaven. Give us to-day our daily handful (food, *Rom. Miss.*) And forgive us our debts, as we also forgive them that are indebted to us. And draw us not into temptation, but deliver us from evil.

S. Luke xi, 2-4.

Ray, etc.—Father, Hallowed be Thy name. Thy kingdom come. Give us to-day our daily handful ; and forgive us our offences, as we also forgive all who trespass against us. And draw us not into temptation.

Another edition, 1871, by London Missionaries.

Rai nay izay any an-danitra, etc.—Our Father which art there in heaven, Hallowed be Thy name ; Thy kingdom come. Thy will be done here on earth as there in heaven. Give us to-day the food that will be sufficient for us. And forgive us our debts, as we forgive them that are indebted to us. And draw us not into temptation, but deliver us from evil. For Thine is the kingdom, with the power, and the glory, for ever and ever. Amen.

MAORI.

London, 1852.

S. Matt. vi, 9-12.

E to matou Matua i te rangi, etc.—O our Father in the heaven (or sky) ; Hallowed be Thy name ; Thy kingdom come (hither, arrive). Thy (good pleasure) will be done, so on the earth, as also in the heaven. Give us to-day our (white bread) food, for this day. (Wipe way from us) Forgive us our sin, if we also forgive the people

who sin against us. Also let us not be drawn into (deceit for evil) temptation, but rather be delivered from evil. For Thine is the kingdom, the strength, and the glory (onwards, onwards, onwards), for ever and ever. Amen.

FIJIAN.

British and Foreign Bible Society, 1853.

S. Matt. vi, 9-12.

Tama i keitou mai lomālagi, etc.—O our Father in (the sky over-head) heaven ; Thy name be greatly reverenced ; Thy rule (or govern-ment) come to pass ; Thy good pleasure work on earth as in heaven. Grant us the food sufficient for this day. Be not angry with us (or punish us) for our evil deeds, as we do not punish those who do us evil. Leave us not to ourselves in (for) temptation, (but) deliver us from evil. For Thine is the rule, and the strength, and the praise (glory), not to end. Amen.

ENGLISH.

American.

S. Matt. vi, 9-12.

Our Father who art in heaven, Hallowed be thy Name ; thy kingdom come ; thy Will be done on Earth as it is in Heaven ; Give us this day our daily bread ; And forgive us our trespasses, as we forgive those who trespass against us ; And lead us not into tempta-tion ; But deliver us from evil ; For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

English. Authorised Version and Prayer Book.

S. Matt. vi, 9-12.

Our Father which art in heaven ; Hallowed be Thy name ; Thy kingdom come ; Thy will be done in earth as it is in heaven ; Give us this day our daily bread ; And forgive us our debts (trespasses), as we forgive our debtors (them that trespass against us). And lead us not into temptation ; but deliver us from evil. For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

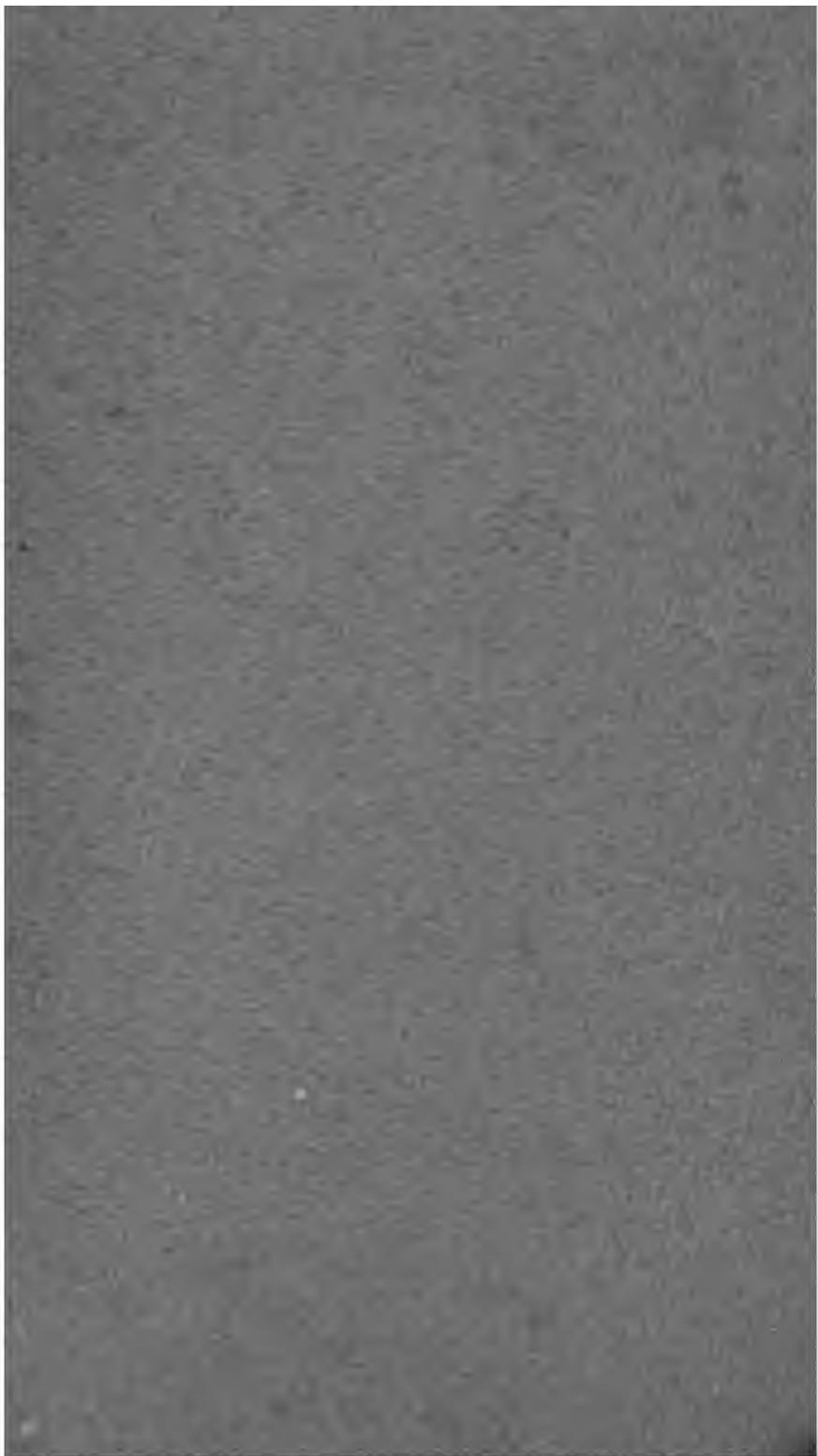
Revision of 1881.

S. Matt. vi, 9-12.

Our Father which art in heaven ; Hallowed be Thy name ; Thy kingdom come ; Thy will be done, as in heaven, so on earth. Give us this day our daily bread ; And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation ; but deliver us from the evil *One*.

S. Luke xi, 2-4.

Father, hallowed be Thy name ; Thy kingdom come. Give us day by day our daily bread. And forgive us our sins, for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.



Works by the same author, in defence of the Authorised Version, and of the Prayer Book.

VINDICATION OF THE AUTHORISED VERSION OF THE ENGLISH BIBLE, in Remarks (1) on the Miracle of the Passage of the Red Sea; (2) on a Specimen of an American Revision of Job, ch. iiii.; 1 John; (3) on a Translation of the Epistles of Paul, by the Anglo-Biblical Institute; (4) on a few Chapters of Mr. Sharpe's Translation of the New Testament. -Crown 8vo. Bell and Daldy. 1856.

THE GOSPEL ACCORDING TO ST. JOHN, Translated from the eleven oldest Versions, except the Latin; and compared with the English Bible; with notes on every one of the 1,310 alterations proposed by the Five Clergymen, in their Revision of this Gospel, published in 1837. -4to. Masters. 1862.

ON RITUALISM; Fcap. 8vo. Saunders and Otley. 1867.

THE HOLY SACRAMENT OF THE LORD'S SUPPER, according to Scripture, Grammar, and the Faith. Cr. 8vo. D. Nutt. 1868.

A PLEA FOR THE RECEIVED GREEK TEXT, AND FOR THE AUTHORISED VERSION OF THE NEW TESTAMENT, in answer to some of the Dean of Canterbury's criticisms on both. Folio 8vo. Hatchards. 1869.

BISHOP ELLICOTT'S NEW VERSION OF THE ATHANASIAN CREED. 8vo. D. Nutt. 1872.

THE TWO HOLY SACRAMENTS OF BAPTISM, AND OF THE LORD'S SUPPER, according to Scripture, Grammar, and the Faith. Cr. 8vo. D. Nutt. 1881.

